Nos 21 + 22 are bound in facing page 438

CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JANUARY 17, 1835. NO. 701.---VOL. XIV.—NO. 23.

RELIGIOUS MISCELLANY.

ACT AND TESTIMONY.

This is the title of the following paper which was prepared by some members in the minority of the General Assembly of the Presbyterian Church last spring. We have had occasion to refer to it and to make some quotations from it in our remarks on the controversies in the Presbyterian Church, and we now give it entire at the suggestion of some of the friends of the Register who think that a religious newspaper should contain all the documents of this kind, as forming a part of the religious and ecclesiastical history of the times.

To the Ministers, Elders, and private members of the Presbyterian Church in the United States.

Brethren, beloved in the Lord:—In the solemn crisis, to which our church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our church.

Constituting as we do, a portion of yourselves, and deeply concerned, as every portion of the system must be, in all that affects the body itself, we earnestly address ourselves to you, in the full belief, that the dissolution of our church, or what is worse, its corruption in all that once distinguished its peculiar testimony, can, under God, be prevented only by you.

From the highest judicatory of our church, we have for several years in succession sought the redress of our grievances, and have not only sought in vain, but with an aggravation of the evils of which we have complained. Whither then can we look for relief but first to Him who is made Head over all things, to the church which is his body, and then to you, as constituting a part of that body, and as instruments in his hand to deliver the church from the oppression which she sorely feels.

We love the Presbyterian Church, and look back with sacred joy to her instrumentality in promoting every good and every noble cause among men; to her unwavering love of human rights; to her glorious efforts for the advancement of human happiness; to her clear testimonies for the truth of God, and her great and blessed efforts to enlarge and establish the kingdom of Christ our Lord. We delight to dwell on things which our God has wrought by our beloved church, and by his grace enabling us, we are resolved that our children shall not have occasion to weep over an unfaithfulness which permitted us to stand idly by, and behold the ruin of this glorious structure.

"Brethren," says the Apostle, "I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." In the presence of that Redeemer *by whom Paul adjures us*, we avow our fixed adherence to those standards of doctrine and order, in their obvious and intended sense, which we have heretofore subscribed under circumstances the most impressive. In the same spirit we do therefore solemnly acquit ourselves in the sight of God, of all responsibility arising from the existence of those divisions and disorders in our church, which spring from a disregard of assumed obligations, a departure from doctrines deliberately professed, and a subversion of forms publicly and repeatedly approved. By the same high authority, and under the same weighty sanctions, we do avow our fixed purpose to strive for the restoration of purity, peace, and scriptural order to our church; and to endeavor to exclude from her communion those who disturb her peace, corrupt her testimony, and subvert her established forms. And to the end that the doctrinal errors of which we complain may be fully known and the practical evils under which the body suffers be clearly set forth, and our purposes in regard to both be distinctly understood, we adopt this ACT AND TESTIMONY.

AS REGARDS DOCTRINE.

1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense, different from the general sense of the church for years past, whilst they still continue in our communion: on the contrary, we aver, that they who adopt our standards, are bound by candor and the simplest integrity, to hold them in their obvious, accepted sense.

2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

3. We testify against the reprehensible conduct of those in our communion, who hold, and preach, and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.

4. We testify against the conduct of those, who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish, in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

We testify against the following as a part of the errors, which are held and taught, by many persons in our church.

ERRORS.

1. *Our relation to Adam.*—That we have no more to do with the first sin of Adam than with the sins of any other parent.

2. *Native Depravity.*—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created; but by original sin nothing more is meant, than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.

3. *Imputation.*—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

4. *Ability.*—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit in full possession of all the powers necessary to a compliance with the commands of God; and that if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. *Regeneration.*—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. *Divine Influence.*—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. *Atonement.*—That Christ's sufferings were not truly and properly vicarious.

Which doctrines and statements, are dangerous and heretical, contrary to the gospel of God, and inconsistent with our Confession of Faith. We are painfully alive also to the conviction that unless a speedy remedy be applied to the abuses which have called forth this act and testimony, our Teological Seminaries will soon be converted into nurseries, to foster the noxious errors, which are already so widely prevalent, and our church funds will be perverted from the design for which they were originally contributed.

AS REGARDS DISCIPLINE.

The necessary consequence of the propagation of these and similar errors amongst us, has been the agitation and division of our churches, and ecclesiastical bodies; the separation of our ministers, elders and people into distinct parties; and the great increase of causes of mutual alienation.

Our people are no longer as one body of Christians; many of our church sessions are agitated by the tumultuous spirit of party; our presbyteries are convulsed by collisions growing out of the heresies detailed above, and our synods and our Assembly are made theatres for the open display of humiliating scenes of human passion and weakness. Mutual confidence is weakened; respect for the supreme judicatory of our church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward, has expired; and a large portion of the religious press is made subservient to error. The ordinary course of discipline, arrested by compromises, in which the truth is always loser, and perverted by organized combinations to personal, selfish and party ends, ceases altogether, and leaves every one to do what seems good in his own eyes. The discipline of the church, rendered more needful than ever before, by the existence of numberless cases, in which christian love to erring brethren, as well as a just regard to the interests of Zion, imperiously call for its prompt, firm and temperate exercise, is absolutely prevented by the operation of the very causes which demand its employment. At the last meeting of the General Assembly, a respectful memorial presented in behalf of eleven presbyteries, and many sessions and individual members of our church, was treated without one indication of kindness, or the manifestation of any disposition to concede a single request that was made. It was sternly frowned upon, and the memorialists were left to mourn under their grievances, with no hope of alleviation from those who ought to have at least shown tenderness and sympathy, as the nursing fathers of the church, even when that which was asked, was refused to the petitioners. At the same time they, who have first corrupted our doctrines, and then deprived us of the ordinary means of correcting the evils they have produced, seek to give permanent security to their errors and to themselves, by raising an outcry in the churches, against all who love the truth, well enough to contend for it.

Against this unusual, unhappy and ruinous condition we do bear our clear and decided testimony, in the presence of the God of all living; we do declare our firm belief that it springs primarily from the fatal heresies countenanced in our body; and we do avow our deliberate purpose with the help of God, to give our best endeavors to correct it.

AS REGARDS CHURCH ORDER.

We believe that the form of government in the Presbyterian Church in the United States, is, in all essential features, in full accordance with the revealed will of God; and therefore whatever impairs its purity, or changes its essential character, is repugnant to the will of our Master. In what light then shall we be considered, if professing to revere this system, we calmly behold its destruction, or connive at the conduct of those engaged in tearing up its deep foundations?

Some of us have long dreaded the spirit of indifference to the peculiarities of our church order, which we supposed was gradually spreading amongst us. And the developments of latter years have rendered it most certain, that as the perversion of our doctrinal formularies, and the engrafting of new principles and practices upon our church constitution, have gone hand in hand; so the original purity of the one cannot be restored without a strict and faithful adherence to the other. Not only then for its own sake, do we love the constitution of our church, as a model of all free institutions, and as a clear and noble exhibition of the soundest principles of civil and religious liberty, not only do we venerate its peculiarities, because they exhibit the rules by which God intends the affairs of his church on earth to be conducted; but we cling to its venerable ramparts, because they afford a sure defence for those precious, though despised doctrines of grace, the true transmission of which has been entrusted as a sacred duty to the church.

It is therefore with the deepest sorrow that we behold our church tribunals, in various instances, imbued with a different spirit, and fleeing on every emergency to expedients unknown to the Christian simplicity, and uprightness of our forms, and repugnant to all our previous habits. It is with pain and distrust that we see, sometimes, the helpless inefficiency of mere advisory bodies contended for and practised, when the occasion called for the free action of our laws; and sometimes the full and peremptory exercise of power, almost despotic, practised in cases where no authority existed to act at all. It is with increasing alarm that we behold a fixed design to organize new tribunals upon principles repugnant to our system, and directly subversive of it, for the obvious purpose of establishing and propagating the heresies already recounted, of shielding from just process the individuals who hold them, and of arresting the wholesome discipline of the church. We do therefore testify against all these departures from the true principles of our constitution; against the formation of new Presbyteries and Synods, otherwise than upon the established rules of our church; or for other purposes than the edification and enlargement of the church of Christ; and we most particularly testify against the formation of any tribunal, in our church, upon what some call principles of elective affinity; against the exercise by the General Assembly of any power not clearly delegated to it; and the exercise even of its delegated powers for purposes inconsistent with the design of its creation.

RECOMMENDATION TO THE CHURCHES.

Dear Christian Brethren, you who love Jesus Christ in sincerity and in truth, and adhere to the plain doctrines of the cross as taught in the standards prepared by the Westminster Assembly, and constantly held by the true Presbyterian church; to all of you who love your ancient and pure Constitution, and desire to restore our abused and corrupted church to her simplicity, purity, and truth, we, a portion of yourselves, Ministers and Elders of your churches, and servants of one common Lord, would propose most respectfully and kindly, and yet most earnestly,

1. That we refuse to give countenance to Ministers, Elders, Agents, Editors, Teachers, or to those who are in any other capacity engaged in religious instruction or effort, who hold the preceding or similar heresies.

2. That we make every lawful effort to subject all such persons, especially if they be Ministers, to the just exercise of discipline by the proper tribunal.

3. That we use all proper means to restore the discipline of the church, in all its courts, to a sound, just, Christian state.

4. That we use our endeavors to prevent the introduction of new principles into our system, and to restore our tribunals to their ancient purity.

5. That we consider the Presbyterial existence or acts of any Presbytery or Synod formed upon the principles of elective affinity, as unconstitutional, and all Ministers and churches voluntarily included in such bodies as having virtually departed from the standards of our churches.

6. We recommend that all Ministers, Elders, Church Sessions, Presbyteries and Synods, who approve of this Act and Testimony, give their public adherence thereto, in such manner as they shall prefer, and communicate their names, and when a church court, a copy of their adhering act.

7. That inasmuch, as our only hope of improvement and reformation in the affairs of our church depends on the interposition of Him who is King in Zion, that we will unceasingly and importunately supplicate a Throne of Grace, for the return of that purity and peace, the absence of which we now sorrowfully deplore.

8. We do earnestly recommend that on the second Thursday of May, 1835, a convention be held in the city of Pittsburg, to be composed of two delegates, a Minister and Ruling Elder from each Presbytery, or from the minority of any Presbytery, who may concur in the sentiments of this Act and Testimony, to deliberate and consult on the present state of our church, and to adopt such measures as may be best suited to restore her prostrated standards.

And now, brethren, our whole heart is laid open to you, and to the world. If the majority of our church are against us, they will, we suppose, in the end, either see the infatuation of their course, and retrace their steps, or they will, at last, attempt to cut us off. If the former, we shall bless the God of Jacob; if the latter, we are ready for the sake of Christ, and in support of the testimony now made, not only to be cut off, but if need be, to die also. If on the other hand, the body be yet in the main, sound, as we would fondly hope, we have here, frankly, openly, and candidly, laid before our erring brethren the course we are, by the grace of God, irrevocably determined to pursue. It is our steadfast aim to reform the church or to testify against its errors and defections, until testimony will be no longer heard. And we commit the issue into the hands of him who is over all, God blessed forever. Amen.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

FEDERAL STREET THEATRE—INFIDELITY.

On the evening of the first Sunday of the year, I went to the Federal Street Theatre, which, it is well known, has been fitted up for the purpose of holding infidel meetings. At the door of the entry a four-pence was exacted of each individual to meet the expenses of the evening and to remunerate the lecturer for his useful services. Upon entering the body of the building, the pulpit appears in front, behind which are the seats of the musicians. On the front of the pulpit are the two Greek words designed to convey the meaning 'Know thyself;' but through ignorance probably, the first letter of the second word appears to be omitted, which makes the meaning, if meaning it be, 'Know himself.' Above the musicians was the following inscription:

He that will not reason is a bigot.
He that cannot reason is an idiot.
He that dares not reason, is a slave.

On turning round I observed near the door of entrance a notice to this effect, "Gentlemen are requested not to wear their hats in the hall, and *particularly* not to dance with their boots on." The former part of the notice was unheeded by the audience; and as this did not happen to be one of the evenings for their dancing, I of course had no opportunity of knowing whether the other was also unheeded or not.

In a short time the lecturer came in, a very venerable looking man whose head was silvered o'er with age, accompanied by two females, who took their places in the musicians' seats. He commenced the services by reading a hymn on liberty, and freedom from priestcraft, from a little book entitled "National Hymns for the use of those who are slaves to no sect"—I think it was numbered 119 and entitled "Ode for the Fourth of July"—which was performed, quick-step time, by the musicians, among whom, a person who sat near me, said he believed he recognized one of the orchestra and one of the choristers of the Tremont Theatre. Then followed the reading of a long extract from some of Robert Owen's writings, which seemed to be used as a substitute for the Sacred Scriptures. After another jubilee-song or national air, the chorus of which run thus:

"For ne'er shall the sons of Columbia be slaves
While the earth bears a plant, or the sea rolls its waves."

(during the performance of which, a part of the musicians wore their caps,) Mr Kneeland commenced his address, the subject of which was a comparison of Ultra Universalism with Infidelity. Of course this subject did not naturally lead to an abusive attack on Christianity, although he alluded with great apparent satisfaction to the sentiments he maintained, and occasionally aimed a thrust at Christianity, by charging upon it the evils which the world has experienced from the abuse of it. I shall not enter into an analysis of his lecture; suffice it to say, he remarked that his views if he might be permitted to use a hyperbole, had not changed the shadow of a shade since the year 1816, and that for the greater part of that time he had been an Universalist preacher, knew well what their opinions were; and in corroboration of his statements, took ideas from the Trumpet and Mr Ballou's writings. All the difference, I understood him to say, between the Universalists and the Free-thinkers, was this; the Universalists believed as the Free-thinkers did; but used wings and went off on their imagination, while the Free-thinkers had lost their wings and stood on terra firma, solid ground; and added that the Universalists were much nearer being rational than any other sect of Christians. Such as nearly as I could understand him were the sentiments he advanced, according to the best of my recollection. His address was about three quarters of an hour long, delivered without notes and in rather a "taking" manner; after which the music struck up a kind of dancing tune song, called "The Boys of Switzerland," and the audience to the number of about 300 as nearly as I could ascertain by counting, separated without any ceremony.

And what was the character of this congregation? Almost without exception it consisted of young people, I should say, under thirty years of age, who kept coming in and going out during the services. There were some no doubt avowed Infidels. There were perhaps sixty to eighty females, the greater part of whom probably had never reflected for an hour on what Christianity has done to raise woman from the actual degradation of slavery to be the companion and confidant of man—young women, who would have blushed to be seen in such a place if they had not been dead to shame, to the honor of their sex, and to the value of Christianity. There too was probably many a son of parents in the city, who having the confidence in his principles which parental affection almost always inspires, had no expectation but that their child was spending his Sabbath evening in the improving society of some friend or some friend's family. And how many a young man was there from the country, whose parents had taken great pains to inculcate good principles, and whose last gift at parting might have been a Bible, carefully hid in his trunk with the delicacy and affection of a mother, who has so far forgotten their affection and spurned their advice and turned a deaf ear to their prayers, as to spend his Sabbath evenings where Infidelity is preached, where the sacred volume has actually been spit upon, thrown down with violence and trodden under foot, and hurled across the room; where he is told that the bliss of home and the family circle must be regarded only as the consequence of a civil contract which may be broken at the option of either father or mother at any time; where the lecturer himself is a man who but a few months after the decease of his wife, took to himself the widow of a man whose funeral he attended *probably not more than four weeks before,and who it is said is engaged in the circulation of books of the most abominable character—in short where every thing good seems as it were condemned. No wonder that some who went from curiosity, should blush when they heard such sentiments advanced. No wonder that such as had some self-respect, should hide their faces when they saw the characters by which they were surrounded, lest they should be recognized and a mark set upon them by all that portion of society that has any regard for the happiness of home, for the institutions of our country—for the welfare of the human family.

And now, parents, let me ask you where are your children Wednesday evenings and Sabbath evenings? Your child may be in this sink of sin, rooting out all the good principles you have been endeavoring to instil into his mind; and before you are aware of it, may have thrown off all moral restraint and at last may bring down your gray hairs in sorrow and shame to the grave.

Young man, if you would be respected by the respectable portion of society, respect yourself. You will not be thought any the better of, for associating with those who disregard moral principle.

Young woman! be not so lost, so dead to all that is feminine and virtuous as to indulge the thought for one moment that you can visit such a place without losing the confidence and esteem of the worthy of the other sex. The most depraved man, however much he affects to despise it, admires virtue and religion, I believe, in woman—most certainly no worthy man will esteem you for visiting such a place and it is almost certain that the mark of infamy will be fixed upon you in his opinion.

The hour too will come, the hour of sickness and death, when your conduct will rise up before you and be written on the tablet of your conscience, inspiring as much horror and terror perhaps, as did the hand writing on the wall at the feast of Belshazzar. That hour tries the soul. The Infidel then trembles. So it always has been. Many an eminent proclaimer of infidelity has renounced his infidelity and embraced Christianity, when he realized that he was on the very brink of the grave. And so it must be. And if your lecturer should speak out at that time the honest sentiments of his heart, unless he is beside himself, I shall be greatly deceived if he does not repent and tremble with dread lest there be a futurity.

S. Y.

* See Portland Semi-weekly Advertiser of January 2d.

FOR THE CHRISTIAN REGISTER.

PLACES OF WORSHIP FOR THE POOR.

Mr Editor—I find the following article in Zion's Herald of the 7th inst., and as it contains facts which must interest every Christian, I take the liberty of sending it for publication in the Register, in the hope that some who may read it will speedily adopt more efficient measures for the religious improvement of the poor of this city. It seems astonishing that so little is done to prevent crime, by suitable instruction, when so much is expended for its cure, after the crimes are committed. By an examination of the city auditor's accounts for the last ten years ending in April last, I find the actual cost of the House of Industry, House of Reformation and House of Correction, has exceeded four hundred thousand dollars! And this great sum has been given to *cure* pauperism and crime. Now I fear not to say, that ten thousand dollars appropriated for the support of ministers at large, and ten thousand more for suitable instructors among the poor, would have saved to this city at least one half of the above four hundred thousand dollars. And I hope my fellow-citizens will give the following facts that attention which the subject demands. Senex.

"The first thing which ought to arouse the *religious* public, is the great want of places of worship, and instruction for the Poor—I mean the most abandoned. There are individuals enough, who can seek out the *virtuous* poor, but dare not, or will not, go after those who reside in garrets, cellars, and obscure places, shut out of sight *by their vices*.

"It is ascertained, that there are in this city over *twenty thousand* persons, who habitually neglect public worship on the Sabbath! And one great cause of this neglect arises from the want of houses to worship in. The poor are not able to pay the high rents exacted of them, and therefore neglect *all* religious instruction, and thus directly prepare themselves for every evil work.

"I must pass to cite your attention to the *actual* state of things in this city. It is well known that our population increased from 44,000 to 62,000 during the ten years from 1820 to 1830; the same ratio of increase must give us at the present time no less than 75,000 inhabitants, and nearly 90,000 in 1840.

"Supposing that the usual average estimate of five individuals to a family is correct, we find our present number of families to be about 15,000, and in 1840 it will exceed 17,000. Counting every church, chapel, and hall, of every denomination here and in South Boston, the whole number does not exceed fifty; and these will not accommodate, on a average, over 160 families each, which leaves 7000 *families* now, and would leave in 1840 not less than 9000 *families* (or then, more than half our population) without church accommodations, of any description. It must of course be allowed that among these 7000 *churchless families* are comprised many that are too poor to pay any thing towards the support of public worship, and many that are either indifferent or opposed to religion altogether—but that this is the case to the extent of even one half of this number, cannot be admitted; and in regard to the other half, *the poor must not be neglected.*

"The fewer places of worship we have in our city, the more rapid will be the increase of poverty and crime. If no more churches are to be built, what is to become of the children and youth which are coming forward at the rate of 2500 to 3000 every year? If in 1840 more than one half of all our population do not, and *cannot*, attend on the public worship of God, and if in 1850 (only fifteen years hence) there be but 8000 out of 22,000 families who regularly attend divine service on the Lord's day—what, we may anxiously inquire, is to become of our Sabbaths, and our other religious institutions? Will not the Sabbath become an high day—a day for fashionable amusements and recreation—a day for sporting, gambling, and intemperance, when all moral and religious restraint will be set at defiance?

"If it is concluded that no additional churches are at present necessary, then must our alms houses, prisons, penitentiaries, and our police be enlarged, and the number of our charitable associations increased; for history and common experience show, that where the public worship of God is disregarded, and the Sabbath desecrated, an overwhelming spread of evil follows, in the train of which, poverty, crime, and wretchedness bear a conspicuous part."

"This is a plain statement of *facts*, which none can disprove. In view of them let the rich man ask, as well as all good men—What must be done?"

FOR THE CHRISTIAN REGISTER.

DYMOND'S ESSAYS UPON THE PRINCIPLES OF MORALITY.

We have long thought that Paley was very unfit to be the teacher of Morality to Christian youth. Yet we have known of no one better on the whole. A system of ethics, deserving to be called evangelical, has been, if it be not still, a desideratum. The work of Jonathan Dymond, in a great measure, if not entirely, supplies the deficiency. We earnestly recommend it to our readers. It is worthy the attentive perusal of every one, who is desirous of knowing his duty as a christian. It is more worthy, than any other we are acquainted with, of being made the text book in all our seminaries of learning, where moral science is taught. In a paper like this we may not undertake to sustain our commendation by adequate quotations. But we are willing to hazard all the reputation we may have, upon the opinion we have given; and to abide the award of our fellow christians, after they have duly examined these Essays.

Those who, with us, believe and teach that men are saved by Christ's righteousness, not that imputed to them, or in any mysterious manner transferred to them, but by his righteousness copied by them, should welcome with peculiar joy such an attempt as this to illustrate and enforce that righteousness. Owing to the hitherto very prevalent Calvinistic notions about the way of salvation, the morality of the Gospel has been shamefully neglected. Christians have been contented with the most indefinite perceptions of their duty. Indeed they have been very sceptical as to the practicability of obeying their Master. But a great improvement in this respect is taking place. Moral Reformation is coming to be the order (if not the rage) of the day. Our orthodox brethren frankly acknowledge, they have been in the habit of using unguarded language respecting morality. And they are now by no means behind "rational christians" in zeal for "good works." But they and we have much yet to learn about the "good works," that are prescribed in the Gospel. Much have we all to learn of the nature of true righteousness, the righteousness of Christ. Many things that are tolerated in christian communities, ay, some which are highly esteemed among them, may yet be found by those who learn of Christ, to be abominations in the sight of God. Not a few of these Mr Dymond has faithfully exposed.

FOR THE CHRISTIAN REGISTER.

ON THE EXPEDIENCY OF OCCASIONAL MEETINGS FOR SOCIAL RELIGIOUS CONVERSATION AND PRAYER.

NO. II.

Mr Editor—In a former article upon this subject I pointed out as what seemed to me a defect in Christian character—the want of a sufficient degree of heavenly-mindedness. I proceed to point out one or two other defects which I have noticed.

There is as it seems to me a want of *freedom and ease in conversing upon practical religion.* We are told that "out of the abundance of the heart the mouth speaketh." Might we not suppose then that if the heart was devoted to the advancement of practical religion within itself and throughout the world, the mouth would give utterance to free and easy conversation upon the subject. And yet there may be circumstances in which the lips are sealed in silence even upon subjects upon which the heart is full to overflowing. Yet we observe that, in general, when those who are engaged in the same pursuit and whose affections are placed upon the same objects, meet with each other, they naturally fall into conversation upon the subject most prominent in their thoughts, and that they will converse upon that subject with ease and freedom. If you are present in a company of merchants, you will observe that upon what subject soever they begin to converse, their conversation will soon be directed almost involuntarily to mercantile pursuits. If those who take a deep interest in politics meet, their conversation will soon be directed to political subjects—and upon these subjects it will be free and easy. If those who have become interested in speculative and controversial theology simply as sectarian partizans meet, their conversation is upon this subject, and upon this subject it will be free and easy. We might naturally conclude that if the hearts of Christians were devoted to practical religion they would when together converse with ease and freedom upon the subject. And yet how seldom is there heard free and easy conversation upon this subject. How seldom does the social circle call forth free and easy conversation upon the obstacles which oppose personal religious improvement, or prevent the advancement of practical piety in the community, and upon the comparative efficiency and value of the different means which have been adopted for overcoming them. If in the social circle the subject of practical religion is introduced a perfect silence is often the consequence—or if not, the observations which are called forth bear evident marks of restraint and effort. A few forced and formal and common-place remarks are made and then the subject is dismissed. It is treated as a stranger to the company—an intruder into the circle—as a subject to which the thoughts have not been previously directed, and upon which the affections have not been supremely fixed. We may introduce almost any other subject—we may introduce religion even, if we confine our remarks to sectarian controversy and party warfare—or speak of the general relations of religion to the community at large. But the moment we speak of practical piety—of religion as a matter of personal interest and as of unspeakable importance to the temporal and eternal welfare, to the spiritual improvement and highest happiness of every one—that moment we transgress the rules of politeness.

Now it would seem that as the concerns of religion are so vastly superior to all other concerns, that as the advancement of practical piety and the promotion of personal religious improvement are so much more important than all speculative Theology—the former being the end, the latter only the means; it would seem, I say, that to this subject the hearts of Christians should be devoted—that on this subject they should be able to speak with ease and freedom to each other.

I am as far as any one can be from recommending that we should continually dwell upon the cant phrases of religion—or feel ourselves under a necessity of always saying something upon the subject of religion. I should prefer to have general conversation guided by the principles of religion rather than directed to the subject of religion. But I am satisfied that those who occasionally when together, converse upon the subject of practical religion, will find

that their general conversation is gradually becoming more and more subjected to religious influence.

I am aware too that there are some things in personal religious experience which never can and which I think never should be made the subject of general conversation even in a circle met expressly for the purpose of conversation upon practical religion. There are feelings and desires, hopes and fears in the religious experience of every Christian—which are the heart's own possession—and with which no stranger should intermeddle. To bring out these to the world's gaze tends to desecrate them. And I have thought as I have attended the "Conference meeting" of the orthodox—or the Love feast of the "Methodist", that there were instances in which persons wanting discretion have spoken of those feelings which should have been kept sacred within their own bosoms—or imparted at most to only a few peculiarly intimate and bosom friends.

But without encroaching upon these sacred feelings there is ground enough to be occupied. There are thousands of topics upon the subject of personal religion, of practical piety, which may be occupied and improved. And it does seem that rational beings whose highest hopes have reference to another and an eternal world—would naturally commence upon subjects having relation to that world and the means of preparing for its enjoyments, just as they would converse upon any other subject which might form a prominent object of thought and desire. If we are Christians—and are striving to become more perfect in the Christian character, why should we hesitate to converse as Christians—upon our Christian hopes and desires, and the obstacles that oppose our Christian progress?—If we are expecting soon to be admitted to participate in heavenly pursuits—and hoping to be received as participators in heavenly joys, why should we hesitate to speak freely with our fellow expectants upon the subjects of our expectations and hopes? And yet I have sometimes thought that in this respect there is frequently something wanting. J. W.

FOR THE CHRISTIAN REGISTER.

FOREIGN PAUPERS.

I have spoken in several preceding numbers of the Register of the dangers to be apprehended from this increasing class of our population; and if any one suggestion that has been made should lead the patriotic and reflecting to active efforts to stay, if possible, approaching evils, a most valuable purpose would be accomplished. It is to these men on whom the ends of our republic have fallen, that we must look for the remedy—and not to the half informed citizen—much less to the busy and bustling demagogue, who concentrates all his ideas of patriotism and country in the advancement of his own selfish views. Let our true men in private life, all over the country, take up the subject in earnest, and create what we must always have in this country before effecting any thing important, namely,—a *decided popular sentiment* in its favor. And when this is done the old cry in favor of foreigners will be hushed, and the crocodile tear will be wiped from the eye of the demagogue, who can no longer be suffered to be pathetic upon the subject.

Why should we delay in this matter? Why should it not engage the attention of Congress as a thing affecting the vital interests of our republic? and why should not the measures of party, and the almost endless debate upon matters of slight moment that occur so often in our national councils, yield place to this? It is and it ought to be no question of political party—nothing on which the passions or prejudices of one portion of the country should be arrayed against another. If it affects one it affects all;—if it saps and undermines one neighborhood or state—in so much it weakens the confederacy; if one loses another will not gain by the loss; we all rejoice or we all suffer. The wretchedness, ignorance and depravity, that may be concentrated in large masses in some portions of the Atlantic region, are to all national intents concentrated in every neighborhood in our country.

Let the remedy then be speedy and efficient. It must be speedy, or it will not be efficient; for the floods of immigration are fast overflowing our land, and if the population of which I have been speaking increase for some years to come as it has for some time past, it will have become so interwoven with our system, as a weakening element, that we shall not have the strength to eradicate it. If we then first make the attempt, we may have to encounter the unprincipled opposition of demagogues, who wish to use these people for their own purposes,—and to encounter too the whole mass of ferocious ignorance and wickedness engendered by this immigration.

And what, it may be asked, is the remedy? This is a grave question, and one which I am not prepared to answer in a manner satisfactory to myself. But a grave national evil requires the intervention of the congregated wisdom of its public councils, as well as the efforts of private citizens. Let patriotism and virtue come to its consideration, and I doubt not the inquiry, "what *can* be done," will meet with an easy and happy solution. We shall not perish but through the ignorance and corruption of our people. It is enough for us to resist these; and active *resistance* is necessary; for the assaults of evil are earnest as well as insidious; but let us not in addition be compelled to stem the whole torrent of foreign ignorance and corruption, and sink our personal and national liberties in a dishonorable grave. Once lost, and lost from the causes which have been touched upon in these numbers, we should have no right at any future period to expect a recurrence of the same fortunate circumtances, which, in the war of the revolution, socured to us our rights; for then we were homogeneous in birth, and virtuous and pious as a people. But let us fall now as a nation, through the influence of these causes, and we fall it may be forever—and other forms of government that may arise, having no secure basis in public and private virtue, will be but the changing forms of tyranny, from which we may neither have the ability nor the inclination to escape. A few remarks, in a succeeding number, on the policy of our alien laws, will close all that it was proposed to say on this subject.

The Governor of this Commonwealth in his Address just delivered to the Legislature, speaks of the effects of our free institutions in bringing hither the unfortunate and oppressed, and he does not wish to bar any just claims to our hospitality, but he adds, "The e is great reason for believing that this open philanthropy has been abused to purposes which require animadversion and a legislative correction." Ed.

CHRISTIAN REGISTER.

BOSTON, JANUARY 10, 1834.

CATHOLICS—AGAIN.

In the New York Observer of the 27th ult. is an editorial article entitled POPISH POWER AND POPISH THREATS, in which reference is made first to the riots and murders among the Irish laborers on a rail road in Maryland. The riot was quelled by the presence of a military force, though the interposition of civil authority had proved ineffectual. But no sooner did the military force withdraw than the riots commenced again; and finally peace, which could not be effected by civil and military power without arrest or bloodshed, was brought about by a *Popish priest*, whose services were acknowledged in some of the daily papers of New York. But what are the reflections, not of a secular, but of a religious paper,—the New York Observer? Here they are:

We confess that we had no heart for anything but mourning for the humiliation of our country. We asked ourselves, Is it indeed so? Has it come to this? Is the *government* of this country already surrendered into the hands of Popish priests? Are the civil and military authorities under our free institutions incapable of preserving public order, and must we beg the interference of *ecclesiastics* and especially of ecclesiastics under the control of a *foreign* head, and that head the mere tool of the Holy Alliance!

Again the Editor alludes to this city and neighborhood:

This case might have passed without remark, if it had been a solitary one, but soon after, at the burning of the convent in Charlestown, the Boston editors, without one sigh for the virtual extinction of *popular* government, announced in terms of unmingled commendation, that Bishop Fenwick and a Popish priest in Charlestown had promised to use their influence to restrain the Irish, and that *therefore*, no retaliation need be apprehended! It was stated, too, in one of our daily papers, some time since, that it was seriously contemplated, during the election riots in this city, to call in the aid of the *Catholic priests* to restore order.

Here are three distinct cases, all occurring within a few months, in three different sections of our country, in which our editors admit that there is a class of our population which cannot be governed by the laws and institutions under which the rest of our people have lived so happily for more than two centuries. It is admitted that this population can be governed only as the Europeans govern it, by calling in the aid of a standing army, or by going on, as we have begun, taking off our hats to Popish priests and saying to these minions of His Holiness, "Please gentlemen, do not let your people cut our throats." We confess that our American blood boils at the thought of such humiliation.

Is this the language for Christians to hold? What might we not expect if we had men governed by such a *spirit* as the *letter* here justifies, for our municipal and state rulers? And what is it that excites the mingled shame and indignation of the writer? Is it the ignorance of the poor, starving foreigners who come hither, to escape from greater wretchedness at home? Their ignorance demands commiseration. It would be an easier business indeed to shoot them, after (in imitation of some of our own people) they have got up a riot to pull down, or set fire to our houses, than it would be to instruct them in our laws, or to quell them by reading the riot act, when already kindled into rage. But does the writer attach no value to the exhortations and pacific efforts of the professed ministers of the religion of the Prince of peace, however erroneous they may be,—however superstitious their ignorant devotees may be? It is time for us to distinguish between the fearful evil of hosts of foreigners crowding upon us who know nothing of our civil and religious institutions; and the evil of a church whose ecclesiastics expect a blind submission to themselves from their priestly office. But it is not human or christian either to say, when occasions of excitement arise, which might lead a class of men to endanger the safety and lives of others, and expose their own—'Let them alone; let them expose themselves to the penalties of the laws, and, if they will, to the bayonets of military force. I disdain the intervention of their spurious priesthood, who may to be sure quiet their underlings,—but they shame our laws, they make my blood boil with indignation, and I will not submit to the prevention of evil by messengers of peace whom I hate, and who thus indirectly trample upon the majesty of the laws, transferring their power to unworthy, hypocritical jesuits.

But we are glad to see, on some occasions, a rebuke of this spirit of deadly hostility to Catholics. Particularly would we notice the following as an example, which comes from the Illinois correspondent of the Christian Watchman: We will not say whether it does not savor somewhat of Jesuitism; but however meanly it regards the *world*, it does not approve the air of defiance which is sometimes assumed.

The violent publications in our religious papers aid the Catholics much. They are silent, and appear to the *world's people*, to be most cruelly *persecuted*. How imprudent are many pieces that appear! "No Catholic ought to hold any office in the United States, for none can be believed on their oath." This, and the like, do immense injury. Non-professors, who are Protestants, by *name*, can see no difference between a Catholic and a Protestant; both are equally good neighbors and citizens, and such tirades are put down as persecution. The Catholics of American birth, scattered over the west, are very good citizens, and it is a bad policy to rail against the Catholics, *en masse*. Depend upon it, the course that has been pursued in this respect has been very detrimental to Protestantism. Not all the wealth of the "Propaganda," its priests and jesuits, could have done as much for their cause in the west, in ten years, as the "burning of the convent" in Charlestown. Popular feeling is much excited here, on this subject.

UNION OF THE STATES.

It is well known that we abstain, in this journal, from all party political questions, from all conflicts between Whigs and Tories, from every subject, on which the two great existing parties in the United States array themselves against each other. But the Union of the States is paramount to all local and temporary disputes. It is a subject on which all have a common interest,—on which, if the republic be in danger, the humble citizen no less than the experienced statesman may lift up his voice, and claim to hbe eard.

The system of checks and balances in the constitutional government of the Union has on the whole worked well; and if at any time the equipoise be disturbed, and apparently destroyed, those who are well acquainted with the machinery may be expected to restore it. But avowed hostility to the Union, from high places, is at all times alarming. It will be at once inferred that we allude to Governor McDuffie's Inaugural Address. If this harangue had been made at the Hustings, if it were the inflammatory effusion of a stump orator, the transcendental visions of a political field preacher, or the inspiration of a spirit kindled at the festive board,—it would not have arrested our attention. But when the Governor of a state, (Sovereign indeed for its purposes as a State, but a constituent part, with its fellows, of a great republic) accuses the majority of the other states of oppression and robbery; threatens, as the chief of one of a number of confederated governments, to sunder the bonds at pleasure, and if need be to maintain the alleged rights of sovereignty by armed force; claims the *unqualified allegiance* of the officers of his government to his own state; and represents the interests of the slave-holding and non-slave-holding states to be not only different but irreconcilable; it is time to inquire, if such avowals are acquiesced in, what is to become of the government of the United States, and whether each member of the *confederacy* may, one after another, pass an act of political excommunication against the government of the Union, as if it were subordinate; may form treaties with any of the other states, with any foreign power; raise a standing army, and enact its own revenue system. Indeed we do not perceive, by the theory of the distinguished statesman of whom we are speaking, why the several states of this Union are not, with relation to each other, completely foreign powers. They have not even the security of a compact for a given period of time; they are severally parties to this compact at will, each being judge in its own case when the bargain is a bad one; and, revolting at all inequality in the application of the laws, annuls the bargain at its own pleasure. If South Carolina may annul the laws of the Union and perform every act of sovereignty to day, because she deems the revenue laws partial and unjust, Massachusetts may do the same tomorrow because she has not received (we are supposing a case) her share of the public lands; and the Western States may do it because they cannot enjoy a monopoly of the lands within their territories; Virginia may do it because the government will not relieve her from the burden of slavery, and Ohio because the possession of slaves is not allowed her as a boon. We have taken examples for illustration merely, without meaning to be prophectic in either case. But these examples, as bearing upon the question at issue, contain no exaggeration, and it is needless to multiply them.

Now what can induce South Carolina to stir up again these waters of strife? When and under what circumstances is it done? A truce had been agreed upon and fulfilled between her representatives and the government of the nation; the union party at home had come to acquiesce in the oath of allegiance to her, giving it a liberal construction, not incompatible with their fealty to the constitution of the United States; the truce had not been violated; and no new offensive laws, bearing upon the interests of S. Carolina had been created. What then does the Governor of that State? He says virtually, it is a hollow unsubstantial truce; let us throw it to the winds. We have triumphed indeed to our own admiration, and that of the United States and of the world. But sleep not at your posts; we have other bloodless or bloody battles to fight, and we can do it; we have inveigled the union men of our state into the ranks. It is true that they acquiesce in the oath of *allegiance* according to their understanding of it; as we told them they might understand it; we cannot compel their understandings; we cannot make them see with our eyes. Yet see they as they will and understand they as they will, there can be but one allegiance, and that is due to our Sovereign and independent State; Sovereign without limitation, Sovereign in every thing. We acknowledge in no case an umpire judicial or umpire by arbitration.

We verily believe that the Governor of South Carolina means to say all this, and that he does say it substantially in the following passage:

I am aware that a very great diversity of opinion prevails, not only as to the definition of term, Allegiance, but as to the extent and character of that peculiar allegiance which the citizen owes to the respective States of the confederacy. I understand the Allegiance to mean the tie which binds a citizen to be faithful to the Sovereign power, wherever that power may reside, and I understand Sovereignty to mean that ultimate power in the State, which no other power can rightfully control within its territorial limits. Thus understood, I cannot doubt that Allegiance, wherever due, is essentially paramount and exclusive, a conclusion which unavoidably results from the very definition of the terms Allegiance and Sovereignty. The idea of a divided Allegiance is a solecism in language, not less than it is a heresy in politics. We have more than human authority for saying that "no man can serve two masters" and the condition of our citizens would be deplorable indeed, if they were liable to such a servitude. I have so little doubt that under the federal system, the unlimited and uncontrollable power to which I have referred resides in the respective States, as an original, and inherent attribute. In other words, I believe the States have not surrendered their sovereignty, and I have no doubt that the people of South Carolina hold the same opinion on all these points. But it surely was not the intention of the people to lay a snare for the conscience of the citizen, by requiring him to swear to a matter of opinion. The state has an undoubted right to control the actions of its citizens, but it would be a most odious exercise of power to attempt to regulate men's opinions by law, and still more by an oath of office. * * * * *

An officer who takes an oath to bear true Allegiance to the State, must of necessity, interpret for himself the words which he uses, and no human power can make him mean what he does not mean. But if South Carolina were to nullify an unconstitutional act of Congress, [unconstitutional in our judgment] or secede from the Union, and the Federal Government were to wage war against the State to subjugate her, or enforce its usurpation, I should hold that every officer, and indeed every citizen who might be found in arms against the State, would be guilty of treason, whatever might be his opinion of the obligation incurred by an oath of Allegiance. In a word, as a question of conscience and opinion, I would have every citizen to interpret the Oath, upon the responsibility to God; but as a question of practical duty, the State which imposes the Oath has a clear and undoubted right to determine the extent and character of the obligation it imposes, and to enforce that obligation by such sanctions as she may think proper to provide.

The executive and legislative branches of the government of Massachusetts, and we believe of other States, take an oath of Allegiance to the State; but we never heard of a statesman at the North, who broached doctrines in public or private, tending to insubordination and anarchy, as citizens of the United States. They regard the Union as paramount; and while they are reasonably watchful of State-rights, they feel secure, in case of conflict, against manifest wrong or usurpation on the part of the general government, under the impartial tribunal of the Supreme court of the nation. The Governor of South Carolina must doubtless look with great contempt upon such allegiance as this; but we have been accustomed to regard the union as something sacred, and to glory in it as our national safety and strength. We talk freely indeed about unconstitutional acts and laws of Congress, and violations of the Constitution in any department of the United States; but it is always with submission to the legal remedy provided; never in theory or practice do we presume to take the remedy into our own hands.

There are several other things in this 'Inaugural Address' that deserve animadversion from men of political science and skill. They might speak of its unqualified and disparaging remarks upon governments in their relations to each other, upon diplomacy and diplomatic agents, of its prophetic visions scanning the North as well as the South, and of its surpassing *hyperbole* "disdaining bounds," upon the subject of Slavery. On this last topic and the peculiar views taken of it in the Address, we may speak hereafter.

CHRISTIAN EXAMINER.

The first article is a review of the Sermons of W. J. Fox, on the Principles of Morality inculcated in the Holy Scriptures. The theory of Mr Fox is that of modified 'Utilitarianism;' but the reviewer fastens on "our inherent idea of right." He treats it metaphysically and also practically as connected with Christian faith.

The second article is a review of a little tractate "on the classical education of boys," which is justly commended.

The third article is an "Essay on the Doctrine of Divine Influences." The subject is first treated generally and philosophically, and afterwards the "Argument from Scripture" is taken up, in which part are contained some very good annotations on passages of Scripture.

The fourth article is upon "Infidel Publications," being mainly a review of "Taylor's Digesis," the foul, dishonest, vile sink and repository of all exploded arguments against revelation, from which the infidels among us, draw copiously. The reviewer justly complains of the task of going over again the ground which has been so often travelled and answering objections which have been repeatedly and fully answered before. But so it will always be. Infidel and atheistical writers write for the ignorant,—their hopes for gaining proselytes rest upon that class, and ingenuity is not severely tasked in raising objections which pass with the idle and unthinking, who will not take pains to read and study the elaborate answers which they receive. The writer of this review has done a good service.—We have introduced a communication to day upon the infidel and atheistical meetings held in this city. These meetings have obtained such notoriety that no evil effect can arise from speaking of them. It will not doubt (mischievous and sinful as it may sometimes be) contributes largely to the number of the audience. But the danger is that, while the greater part are too much disgusted to repeat their attendance, some, who go to be amused, as they would go to witness the tricks and listen to the nonsense of a mountebank, may stay and go again to partake in the groveling entertainment and the shocking impiety of the veteran blasphemers.

In regard to the number of persons who frequent the meetings which our correspondent describes, we know nothing; nor can we well divine how that state of mind is produced which leads to any gratification in such meetings. There are solitary and thinking persons so circumstanced as to be harrassed with doubts which lead to sober investigation. But combinations of men to countenance and strengthen each other in unbelief, in casting off every vestige of religion, is so contrary, so directly at war with the natural tendencies of the human mind, that it is not to be looked for, or expected to last long. At any rate such persons have entered a cheerless path, in which God is not their sun and shield. They will tell us perhaps that they worship nature. Is it credible? Do they find—"Tongues in trees, books in the running brooks, sermons in stones, and good in every thing?" Far otherwise. Whenever we see a young man not only indifferent to religion, but ever ready to utter or enjoy a jest at its expence, we may not look for a lover either of nature or mankind. We look in vain, not only for a filial recognition of a paternal God, but for the dutiful son of an earthly parent, for a tender husband, an affectionate brother, a faithful and trust-worthy friend, a generous benefactor of society; and if there be joy in heaven over the sinner that repenteth, there must be such joy when the unbeliever who founds not his faith on "the rock of ages," who is tempest-tost on the wide ocean of uncertainty and error, who is a stranger to that hope which is an anchor to the soul,—rises above the cold and cheerless speculations which have nothing to fasten upon, and clings to the throne of God;—when he who has made it his sport and pastime to scoff at every thing sacred, has learned to pray, and to feel the support of that faith which is "the evidence of things not seen."

WORCESTER'S AND WEBSTER'S DICTIONARIES.

In the Register of Dec. 6th we quoted the remarks of the Editor of the Worcester Palladium upon these Dictionaries, so far as direct charges were made against Mr Worcester of using Dr Webster's labors. We made such remarks, as the case seemed to us to justify, and when we took leave of the subject, so far as it led to any controversy with the Palladium, we gave notice that we should publish Mr Worcester's reply to the original attack upon him contained in that paper. We now fulfil our promise, and need hardly add that it is a complete answer to the charges brought against him.

MR WORCESTER'S LETTER.

To the Editor of the Worcester Palladium.

SIR,—A friend has recently called my attention to a notice of Dr Webster's Dictionary in your paper, which has the appearance of being editorial, and which begins with the following extraordinary statement:—"A gross plagiarism has been committed by Mr J. E. Worcester, on the literary property of Noah Webster, Esq. It is well known that Mr Webster has spent a life, which is now somewhat advanced, in writing a Dictionary of the English Language, which he published in 1828, in two quarto volumes.—Three abridgments have since been made; one in an octavo form, and two still smaller, for families and primary schools. To aid in the drudgery of producing these abridgments, Mr Webster employed Mr Worcester, who, after becoming acquainted with Mr Webster's plan, immediately set about appropriating to his own benefit the valuable labors, acquisitions, and productions of Mr Webster."

As you, Mr Editor, are unknown to me, I am bound to believe that you were not aware that you were publishing a statement that is grossly false, but that you were informed that it was true, and that you supposed that you should promote the cause of justice by giving it publicity. I, however, know it and declare it to be *utterly false*, and I have ample means of proving it to be so, before any impartial tribunal. If what I say is true, you must feel that you have done me, (I am willing to believe unintentionally) a serious injury. I know not on whose evidence you have relied, but I do know that whoever has made you believe the truth of the statement has grossly imposed upon you; and I appeal to your candor and sense of justice, whether upon reflection, you can think you have done right, or acted in accordance with the rule which requires one to do by others as he would be done by, in publishing such a charge without having satisfactory evidence of its truth.

As no proof of the accusation is given by you, I had thought of leaving the subject for the present, with my explicit denial of its truth, feeling an assurance that those who best know me would believe the correctness of my assertion, at least, till some evidence was procured against it. I beg leave, however, in justice to myself and from respect to the public, to make the following statement.—The design of my "Comprehensive, Pronouncing and Explanatory Dictionary," was formed in 1827, while editing "Johnson's Dictionary as improved by Todd, and abridged by Chalmers, with Walker's Pronouncing Dictionary combined," and before the appearance of Dr Webster's quarto Dictionary. But before my Dictionary was prepared for the press, the publisher of Dr Webster's Dictionary made repeated applications to me by letter, to form for him an abridgment of it, which I promptly declined. He then made a journey expressly for the purpose of engaging me to undertake the work. I mentioned to him that one objection in my mind to doing it was that I was preparing a small Dictionary of my own; but at his urgent solicitation I was induced to undertake it, and to suspend the preparation of my own till it was completed. I also consented to insert the "Synopsis of words differently pronounced," which I was preparing for my own use, with an express stipulation, in the contract, that I should have a right to make use of the Synopsis as I pleased, in my own Dictionary. This subject is mentioned, as you may see, at the beginning of the Preface to my Dictionary.

After having finished the abridgment, I proceeded in the preparation of my own work; but so far from appropriating the labors of Dr Webster to my own use, I challenge any one to enumerate a dozen words in my Dictionary for which I cannot readily give other authorities than Dr Webster, or to show that with respect to the use, orthography, or pronunciation of a dozen words, I have been governed solely or chiefly by his authority. I have the most extensive collection of works on English Lexicography that I know of in the possession of any individual, or in any single library; and I have been for a good while attentive to this sort of literature. This I say, not from ostentation, but to show that in preparing such a work as I have published, I have little occasion to be indebted to Dr Webster.

My Dictionary is far from being "a close imitation" of Dr Webster's. It differs widely in its plan, in the selection of words, and in the orthography of a considerable number of words: the notation is entirely different; and the pronunciation is treated of in a very different manner. The Dictionaries of Dr Webster with which mine may be supposed to come in competition, are "two smaller forms, for families and primary schools," neither of which I had seen till after mine was prepared for the press, and the smallest one I never saw at all, so far as I remember, except once or twice in a bookstore. I say nothing in praise of mine or in dispraise of his; but cheerfully leave the decision of their comparative merits to the public; with the assurance that I have ample means of showing that I came as lawfully by my materials as Dr Webster did by his.

It is unpleasant, Mr Editor, to be thus called upon to publicly defend oneself against such a calumny; but it would be far more unpleasant were not the case easily and perfectly defensible. J. E. WORCESTER.

Cambridge, Dec. 3, 1834.

The following delicate stanzas are taken from the Daily Advertiser. The author knows well how to appreciate the work of genius, in a kindred art, which drew from him this feeling tribute.

ON GREENOUGH'S GROUP OF THE ANGEL AND CHILD.

I stood alone; nor word, nor other sound
Broke the mute solitude that closed me round;
As when the air doth take her midnight sleep,
Leaving the wintry stars her watch to keep,
So slept she now at noon. But not alone
My spirit then: a light within me shone
That was not mine; and feelings undefined,
And thoughts flow'd in upon me not my own.
'T was that deep mystery—for aye unknown—
The living presence of Another's mind.

Another mind was there—*the gift of few*—
That by its own strong will can all that *'s true*
In its own nature unto others give,
And, mingling life with life, seem there to live.
I felt it now in mine; and, oh, how fair,
How beautiful the thoughts that met me there—
Visions of Love and Purity and Truth!
Though form distinct had each, they seemed, a 't were,
Embodied all of one celestial air—
To beam forever in coequal youth.

And thus I learned—as in the mind they moved—
These Stranger Thoughts the one the other loved.
That Purity loved Truth, because 't was true,
And Truth, because 't was pure, the first did woo;
While Love, as pure and true, did love the twain;
Then Love was loved of them for that sweet chain
That bound them all. Thus sure, as passionless,
Their love did grow, till one harmonious strain
Of melting sounds they seemed; then, changed again
One Angel Form they took—Self-Happiness.

This Angel Form the gifted Artist saw
That held me in his spell. 'T was his to draw
The veil of sense, and see the immortal race,
The Forms spiritual that know not place.
He saw it in the quarry, deep in earth,
And stayed it by his will, and gave it birth
E'en to the world of sense; bidding its cell,
The cold, hard marble, thus in plastic girth
The shape ethereal fix, and body forth
A being of the skies—with man to dwell.

And then another form beside it stood;
'T was one of this our world—though the warm blo
Had from it passed—exhaled as in a breath
Drawn from its lips by the cold kiss of Death.
Its little "dream of human life" had fled;
And yet it seemed not numbered with the dead,
But one emerging to a life so bright
That, as the wondrous nature o'er it spread,
Its very consciousness did seem to shed
Rays from with within, and clothe it all in light.

Now touched the Angel Form its little hand,
Turning upon it with a look so bland,
And yet so full of majesty, as less
Than holy natures never may impress—
And more than proudest guilt unmoved may brook.
The Creature of the Earth now felt that look,
And stood in blissful awe—as one above
Who saw his name in the Eternal Book,
And Him that opened it; e'en Him that took
The Little Child, and blessed it in his love.

WA. ALLSTON.

JOEL PARKER.

We said last week that we had never allude to the stories about Mr Parker's statement concerning the people of New Orleans. The have filled many columns of religious and othe newspapers. He probably made some impru dent remarks respecting the state of religion i that city, and they have probably also been ex aggerated. Some truth is generally at th foundation of the gossip which grows into fabu lous tales; and such may be supposed to hav been the case in regard to the stories about M Joel Parker. His statement may have bee nothing more than what are made every da concerning our large cities and towns, state ments which if they gain any notoriety are over looked or soon forgotten. So that Mr Joe Parker's is rather an accidental fame, and no an enviable one; and it could hardly have bee foreseen by the wisest man in the beginnin what a mountain was to rise out of a mol hill.

This business has made a great stir at New Orleans; but to persons at a distance something of the ludicrous is mingled with the commotion that has arisen—

'Resembling Ocean into tempest tost
To waft a feather or to drown a fly.'

Though we washed our hands of all meddling in the business previous to last week, yet then like some other editors (at some time) having only half of our poor wits about us, we published an account of a great meeting at New Orleans which condemned Mr Parker in strong language. It was a one sided view of the case, and we wish we had then been as wise as we were before and are now—for, if we had been, we should have let the matter alone. We are satisfied from all that we have seen that such harsh proceedings were not called for, and give too much occasion for the cry of 'persecution.'

ACT AND TESTIMONY.

The document which bears this title printed on our first page, has kept the Presbyterian Churches and newspapers in a ferment for more than six months. Particularly is this the case with the "Presbyterian" which trumpets the fame of the "Act and Testimony" and drums up signers, and marshals the recruits every week in imposing array. It has never, so far as we have seen, given the history of the origin of the document. On the contrary the "Phila-

delphian" ridicules the pains-taking to procure signatures to the Act and Testimony, and sometimes expostulates. Both these papers are published in Philadelphia.

The Editor of the Philadelphian gives the following ludicrous account of the origin of the production—in a style curiously compounded of gravity, raillery and sarcasm.

"The reputed writer of the nullification proclamation and war manifesto, called "*The Act and Testimony*," is the Rev. Robert J. Breckenridge, now of Baltimore, who in 1831 first came to the General Assembly as a Ruling Elder from Kentucky. He was then a Licentiate as well as a Ruling Elder; and much distinguished himself, in ways that no member of that Assembly ever can forget. The excuse to be made for him was, that he had been lately converted from impenitence to penitence, and from law to theology; and brought with him to the highest ecclesiastical court in our connection, all the *blustering* and arrogance of a cock *turkey lawyer* in a county court. In the late *meeting* of the Synod of Philadelphia he appears to have been the bully, ever ready to threaten Rev. Messrs. Duffield, Robert Kennedy, and others that if they dared to avow certain sentiments *he would instantly move the Synod to order their Presbytery to try them for heresy*. We believe him to be a pious, hot-headed young man, of whose insubordination and determined spirit even some high tree in Kentucky might testify; but who, hopefully, should he live to be thirty years a minister of Christ, will have some reasonable share of humility and modesty."

HOWARD BENEVOLENT.

We would call the attention of the humane of this city whom God hath prospered, to the following communication which speaks so loudly to those who enjoy the comforts and conveniences of life, in behalf of the indigent and infirm, particularly at this inclement season.

Next Sabbath [tomorrow] evening the Howard Benevolent Society hold their Anniversary in the Old South Church at half past 6. Sermon by Rev. F. W. P. Greenwood. Appropriate Music by Messrs Mason and Webb, Professors in the 'Boston Academy of Music,' and the choir connected with them. The object of this society, so well understood by those who have noticed its operation, is to relieve real poverty and distress, (having particular reference to the sick) by personal visits to the poor, thus endeavoring to obviate some of the objections to Alms-giving, viz. an increase of pauperism by leading the poor to depend on charity for support, rather than to economise or earn their bread by the sweat of their brows.

An original ode has been prepared by Dr T. Gray.

The body pews will be reserved, as far as practicable, for those who attend for the purpose of contributing, which is not the purpose of all who attend.

ECCLESIASTICAL.

INSTALLATION.—The Rev. JONATHAN M'GEE, late of Brattleboro', Vt. was installed Pastor of the First Church in Dunstable, N. H. (Nashua Village) Jan. 1, 1835.

The services of installation were performed as follows; viz. Rev. Mr Adams of Londonderry invoked the Divine blessing and read the Scriptures; Rev. Mr Stow of Goffstown made the first prayer; Rev. Mr Barstow of Keene preached the sermon; Rev. Mr Burnham of Pembroke offered the installing prayer; Rev. Mr Beckley of Dummerston, Vt. gave the charge; Rev. Mr Perry of Hollis expressed the Fellowship; Rev. Mr Moore of Milford addressed the people; and Rev. Mr Parker of Derry offered the closing prayer.

ORDAINED, at Sutton, on the 1st inst. over the Congregational Church and Society in that place, Rev. HIRAM A. TRACY. Introductory Prayer by Rev. Charles Forbush of Northbridge; Sermon by Leonard Woods, D. D. of the Theological Seminary Andover; Consecrating Prayer, by Rev. David Holman of Douglas; Charge by Rev. Benj. Wood of Upton; Fellowship of the Churches, by Rev. John Wilde of Grafton; Address to the People by Rev. Elisha Rockwood of Westboro'; Concluding Prayer by Rev. Osgood Herrick of Millbury.

PRESBYTERIAN CHURCH.—The Presbyterian Church of the United States under the care of the General Assembly comprises, by the last reports, twenty-three SYNODS; one hundred and eighteen PRESBYTERIES; twenty-six hundred and forty-eight congregations; nineteen hundred and fourteen bishops, with two hundred and thirty-six licentiates, making twenty-one hundred and fifty preachers of the gospel; one hundred and eighty-five candidates for the ministry of reconciliation; and two hundred forty-seven thousand nine hundred and sixty-four communicants. In the year ending in April last 20,296 persons were added on examination to the full communion of the church, and 8,145 by certificate, making the total additions of communicants amount to 28,441. Of those who were added by certificate many were doubtless merely removed from one particular congregation to another. The actual increase of communicants, after deducing the persons removed by dismission to other churches, suspension, or death, amounts to 14,384. This is a less increase than that of 1833, by 1858 persons. The increase in the number of our bishops has been 59; while that of our congregations has been 148. Our licentiates are more numerous by 21 than they were in 1833, but our candidates have decreased by 44.

The total of communicants added in 1834 has been less by 2,357 than in 1833.

Last year 20,103 persons were baptized in the Presbyterian church; of whom 5,738 were adults, 13,004 infants, and 1,361 not distinguished. The number of baptisms in 1834, was less than in 1833, by 1717.

For the contingent expenses of the assembly, such as the payment of clerks, treasurer, janitor, delegates to corresponding bodies, bills for stationary and printing, the sum of $720 29 has been returned. The sums reported as having been collected to defray the traveling expenses of commissioners to the General Assembly amount to $5,094 37. For domestic and foreign missions, the collections for last year amounted to $114,687 09; for different theological seminaries, to $13,043 02; and for the charitable education of young persons and candidates for the ministry $60,902 00; making a total of funds gathered for benevolent and religious objects of $194,446 77.

EZRA STILES ELY,
Stated clerk of Gen'l. Assembly.
Philadelphia, Dec. 10, 1834.

STATE OF THE CHURCHES.

[From the 16th Report of the Vermont Domestic Missionary Society, just published.]

In this State three are one hundred and eighty-six Congregational churches. Of these, seventy-seven are supplied with pastors. Of the remainder, forty-two have the services of ministers as stated supplies, the whole or one half of the time. The remaining sixty-seven are destitute of the preached word, to the amount of one half of the time. A few, perhaps eight or ten, enjoy this privilege one fourth of the time. About twelve of this sixty-seven are able to support the gospel from their own resources. Of the one hundred and eighty-six churches of our denomination in the State, ninety-two are considered at present feeble, needing more or less charitable aid. These ninety-two churches contain 5673 communicants, or a fraction more than one fourth of the whole number in the State. Of these churches, forty-two are supplied with the ministry of the word the whole or one half of the time. Of the remaining fifty of these feeble flocks, eight or ten enjoy the stated preaching of the word one fourth of the time. About forty, therefore, of our feeble churches are at this moment destitute of any stated administrations of the word of life.

Of the churches aided from your funds within the last ten years, seven are now sustaining the gospel ministry without such assistance.

Of the churches which within the same period of ten years, have at some time been able to support the gospel without foreign aid, eight or ten are now re-receiving assistance from your funds.

CONGRESS.

In the Senate on Monday, Jan. 5th, Mr Calhoun presented the following resolution—

Resolved, That a select committee be appointed to inquire into the extent of Executive patronage; the circumstances which have contributed to its great increase of late; the expediency and practicability of reducing the same, and the means of such reduction; and that they have leave to report by bill or otherwise.

Mr Robbins addressed the Senate in favor of the bill concerning French Spoliations prior to 1800, till the hour of adjournment.

In the House of Representatives, the further consideration of a motion to reconsider the vote of Saturday, relative to the bill for the relief of Susan Decatur, was postponed until Friday.

Mr Gamble offered a resolution, instructing the Secretary of the Treasury to communicate to the House a plan the collection, safe keeping and disbursement of the public revenue, without the intervention of any bank.

In the Senate on Tuesday, Mr Clay, from the Committee on Foreign Relations, to whom had been referred that portion of the President's Message which respected our relations with France, presented a report thereon, concluding with the following resolution—

Resolved, That it is inexpedient at this time to pass any law vesting in the President authority for making reprisals upon French property in the contingency of provision not being made for payiug to the United States the indemnity stipulated in the Treaty of 1831, during the present session of the French Chambers.

On motion of Mr Clay, the report was made the order of the day for Tuesday next, and was directed to be printed, by a vote of 23 to 19. 20.000 copies were ordered to be printed.

The resolution of Mr Calhoun, submitted on Monday, was adopted, and Messrs Calhoun, Webster, Southard, King of Ga., Bibb and Benton, were elected to constitute the committee.

In the House of Representatives, Mr Hubbard, from the Select Joint Committee appointed to convey the thanks of Congress to the Hon. John Quincy Adams, for his eulogy on Lafayette, reported, that they had discharged that duty, by addressing a letter to that gentleman, which, together with his reply, communicating a copy of the discourse, was laid before the House. Fifty thousand copies were ordered to be printed.

In the Senate on Wednesday, Mr Clay, from the Joint Committee on the subject of honoring the memory of Lafayette, made a report similar to that already mentioned as presented to the House, and ten thousand copies of the eulogy of Mr Adams were ordered to be printed.

The bill for the improvement of the Wabash was read a third time and passed, by a vote of 23 to 17.

Mr Porter of La. was elected a member of the Committee on Foreign Relations, and Mr Tomlinson of the Committee of Commerce, to fill the vacancies occasioned by the resignation of Mr Sprague.

The bill to provide for the payment of claims for French spoliations prior to 1800, was taken up, and its farther consideration postponed till the following day, and after spending some time in the consideration of Executive business the Senate adjourned.

In the House of Representatives, a number of resolutions were offered, presenting a variety of subjects for the consideration of the standing committees.

The bill relating to the pay of the officers of the Navy occupied the attention of the House during the residue of the day.

In the Senate on Thursday, the bill granting indemnity for French spoliations was taken up. Mr Wright addressed the Senate at length, in opposition to the bill, continuing until half-past two o'clock. Mr Webster expressed a hope that he might, according to the usual courtesy of the Senate, be allowed to reply once for all to the arguments against the bill. If no other gentleman was about to speak in opposition, he was prepared now to go on, although the Senate was thin, in the hope that the vote might be taken either today or tomorrow. But he was willing to give way to any Senator who was desirous to be heard on the subject. Mr King of Georgia stated that he was desirous to say a few words against the bill. Mr Webster assenting to give the floor, Mr King addressed the Senate in opposition to the bill, for about three quarters of an hour. Mr Bibb then expressed a wish to address the Chair, when, on motion of Mr King of Alabama the Senate adjourned.

In the House of Representatives, a joint resolution was offered by Mr E. Everett, that the Secretary of State be authorised and directed to permit Jared Sparks to retain the papers of General Washington, now in his possession. The resolution was twice read, when, after a few words in explanation from Mr Everett, it was ordered to be engrossed and read a third time tomorrow.

Mr Taylor of N.Y. moved a reconsideration of the vote refusing to consider the following resolution yesterday offered by Mr Hamer—

Resolved, That the committee on the Judiciary be instructed to inquire into the expediency of amending the Constitution of the United States, so as to limit the service of the Judges of the Supreme and Inferior Courts to a term of years,

Mr Hardin wished to have an opportunity to explain his vote. He was not in favor of limiting the tenure of service by a fixed term of years, but he was in favor of altering the Constitution so that at the age of 70, 75, or 80 years, the Judge should be compelled to quit the bench. He adverted to the fact, which he said was well known, that two of the Judges now on the bench of the Supreme Court, were upwards of eighty years of age; one of those Judges, he added, had not, from imperfection of hearing, for ten years heard a legal argument, though he was one of those Judges who might by arguments of counsul—

Here the Speaker interposed, and stated that the question was not debatable.

Mr Mercer hoped, he said, that he might be allowed to state that neither of the Judges alluded to by the gentleman from Kentucky, was eighty years of age. One of them was on the verge of eighty. Mr Williams called for the yeas and nays, which were ordered. The question being taken, it was determined in the affirmative, as follows—Yeas 97; Nays 92.

Mr Hardin moved to amend the resolution by adding the following; "and that the Committee be also directed to inquire at what age a Judge is incompetent to service." Mr Hardin said, his object was to fix some age at which a Judge should leave the bench, and not return to it. Whether that age should be sixty-five or seventy-five, was a question for inquiry. But he hoped that some such alteration would be made.

Mr Vance moved further to amend the resolution, by instructing the Committee to inquire into the expediency of a constitutional provision preventing the President of the United States from removing any person from office without the concurrence of the Senate.

The hour having elapsed, Mr Parker moved that the House proceed to the orders of the day, which was agreed to, 91 to 62.

The bill for the relief of the city of Alexandria, (providing for a subscription of 1000 shares in the Alexandria Canal at 100 dollars a share,) after an animated debate was rejected—yeas 72, nays 123.

MASSACHUSETTS LEGISLATURE.

Friday—At half-past 11 o'clock the two branches met in Convention to fill the vacancies in the Senate for the counties of Norfolk and Bristol. Messrs Allen Tillinghast, Elijah Vose and Theron Metcalf were elected for Norfolk, having each nearly 400 votes out of 568.—In the choice of Senators for Bristol, the whole number of votes was 572. Benjamin Rodman and James Starkweather had each 385, and W. A. F. Sproat 383.

Rev. Hubbard Winslow was chosen Chaplain to the Senate.

Saturday—It having been ascertained by a joint committee that His Excellency John Davis was elected Governor of the Commonwealth and Samuel T. Armstrong Lieutenant Governor, a committee of the two branches was appointed to inform them of their election. The two Houses met in Convention at half-past 11 o'clock, when the Governor and Lieut. Governor elect took and subscribed the oaths required to qualify them for their respective offices.

The House of Representatives having balloted for a Chaplain, it appeared that there was no choice. On motion of Mr Keyes of Concord it was voted that Rev. George W. Blagden and Rev. Ezra S. Gannett, having the highest number of votes, be appointed Chaplains of the House.

In the Senate, on Monday, on motion of Mr H. Shew, it was

Ordered, That the Attorney General be directed to report to the Senate the dates of the several acts incorporating the Bridges and Avenues to the city of Boston—also the periods at which the aforesaid will expire—the nature of the interest held by the Commonwealth in the said bridges and avenues—and the present probable revenue derived from the same by the proprietors; with such notice of the general provisions of the acts as may be peculiar to the same.

Adjourned to 11 o'clock tomorrow morning.

In the House of Representatives, on motion of Mr Foster of Brimfield, amended by Mr Ashmun of Springfield, it was

Ordered, That a committee of one from each county be appointed to consider the propriety of making any alterations in the law establishing County Commissioners.

The following members were appointed, viz.: Messrs Foster of Brimfield, Knapp of Boston, Jenkins of Andover, Fosdick of Charlestown, Davis of Dudley, Ayres of Granby, Smith of Ashfield, Welch of Lee, Simmons of Roxbury, Pickens of Freetown, Hersey of Hingham, Parker of Falmouth, Mayhew of Chilmark, and Bunker of Nantuket.

The two houses met in Convention for the purpose of choosing a Secretary and Treasurer and nine Counsellors. Edward D. Bangs was chosen Secretary, and Hezekiah Barnard Treasurer, without opposition. The following is a statement of the votes for the several candidates for the Executive Council; the members of the Senate, who were elected, having declined the appointment.

The whole number of votes was 489; necessary for a choice 247.

James Savage	395	William Foster	93
Asa W. Wildes	381	Robert Rantoul	97
Loammi Baldwin	395	Burrage Yale	93
David Wilder	396	Samuel Taylor	91
James Richardson	396	Oliver Warner	94
Howard Lothrop	394	Theodore Sedgwick	92
Charles J. Holmes	398	Abel Cushing	92
Jonathan Hartwell	394	Nathan C. Brownell	95
Benjamin Shelton	390	John B. Turner	92

In the Senate on Tuesday, Mr Williams, in behalf of the joint Committee to whom was referred on the 7th inst the returns of votes for Governor and Lieut. Governor, submitted a statement of facts in relation to an error which has been discovered in their report of the 10th inst. of the aggregate of votes given for Governor, accompanied with the following corrected report of the said votes—

Whole number of votes,	77,629
Necessary for a choice,	38,815
His Excellency John Davis has	44,802
Hon. Marcus Morton,	19,255
" John Bailey,	10,795
" Samuel C. Allen,	2,606
Scattering,	171

Whereupon, on motion of Mr Williams, it was ordered, that the record of the votes for Governor be amended in conformity to the above report. Sent down for concurrence.

A Committee was appointed, jointly with the House, to wait on the Governor, and inform him that the two branches of the legislature are now proceeding upon public business, and are ready to receive such communication as he may think proper to make to them. The Committee subsequently reported that they had attended to the duty assigned to them, and that the Governor would communicate to the two branches, whenever it was their pleasure to be in convention to receive it.

A message was received from the House, proposing a convention forthwith, for the purpose of receiving the Governor's communication, in which the Senate concurred.

In the House of Representatives, several petitions were presented and committed.

Mr Leonard, of Norton, submitted an order concerning a repeal of the act enlarging the jail limits, which was read, and laid on the table.

Mr Meekins, of Williamsburg, submitted an order to consider the expediency of legislative enactments for the punishment of fraudulent debtors, which was read, and laid on the table.

On motion of Mr Eustis, of Boston, it was

Ordered, That Messrs Eustis, Ashmun of Springfield, and Cook of Boston, with such as the Senate may join, be a committee to consider the expediency of passing a law authorizing limited copartnerships. Sent up for concurrence.

Mr Keyes, of Concord, presented a remonstrance of Jona Thompson and 161 others, of Woburn, against the election of the members returned from that town, which was referred to the Committee on Elections.

Pursuant to assignment, the two branches of the Legislature assembled in the Representatives' Chamber, when His Excellency the Governor, accompanied by His Honor the Lieut. Governor, and the Hon. Council, came in, and delivered an Address.

The Governor's Address, which will be found in all our political papers, contains an account of the important interests of the Commonwealth. It is particularly full on the subject of our claims upon the general Government for services during the last war, and upon the nature of the embarrassments which have prevented its full adjustment.—The account of the condition and discipline of the State's Prison is of the most satisfactory kind, and in general it presents a view of the public affairs of the State, which will be read, we think, with great interest by the citizens of this Commonwealth.

INTELLIGENCE.

DOMESTIC.

The Coldest weather for 30 years.—The following note was sent us yesterday by the venerable Moses Brown, upon the firmness of whose nerves, if we may judge from his hand-writing, the severity of *ninety-eight* winters has had but little effect. Our readers will notice how frequently we are indebted to the accurate observation of this ancient man for interesting historical facts.—*R. I. Journal.*

PROVIDENCE, 6th of 1st mo. 1835.

To the Editors of the Journal:—

As there are a variety of statements of the degrees of cold in different places, by different thermometers in various places, and as my thermometer has stood in the same place for 30 years and upwards, and my diary of the weather has been taken from the same, a comparison of the cold for thirty years past with the present would ascertain the excess of the extreme cold yesterday morning at half past seven, when the mercury in my thermometer stood at fifteen degrees below zero, or 47 degrees below the freezing point, whereas our diary of the cold for 30 years past gives only 11 degrees below zero, making the morning of the 5th inst. four degrees colder than any other during that period. My thermometer stands out doors on the north side of my house, 6 feet above the surface of the earth, open to the north wind, &c. If this information is thought worthy of notice, dispose of it accordingly. One mile east of the State house.

M. B.

Cold weather—Mercury congealed.—The average of thermometers in this village on Sunday morning last, at half past seven, was 34 degrees below zero. In Montpelier, we understand, the mercury congealed. This phenomenon appears, if we mistake not, 40 degrees below. This, we presume, is the coldest weather ever known in these latitudes. On Monday morning, same hour, in this village 24 degrees below. Tuesday morning, 4 degrees below. Wednesday morning, 15 degrees below. On Sunday morning, our thermometer, at 10 o'clock A. M. in the sun, suspended against a brick wall, was 18 degrees below.—Snow 12 inches deep.—*Vermont (Windsor) Chronicle.*

MECHANICS ASSOCIATION.

At a late meeting of this Association, the Executive Committee, who have in charge the collection and disposition of the funds collected for completing the Monument on Bunker Hill, made a report, from which the following particulars are gathered:

The committee, in July last, made choice of Samuel T. Armstrong as the Treasurer to take especial custody of this fund. The amount of money placed in his hands, since that time, is $13,978 64; of which he has paid out, by order of the building committee, $4379 50; and to the order of the Executive Committee for certificates, $594 32; leaving a balance in his hands of $9,007 22. The Building Committee, immediately after their appointment, engaged Solomon Willard, as superintendant of the work, whose known devotedness to this public enterprise has been proverbial for many years past, and whose perfect knowledge of every thing appertaining to the work, renders him peculiarly qualified to complete the structure with the least possible expense.

The workmen commenced operations at the quarry on the 17th of June, (by the day) and continued their labors until the 20th October; this course was adopted in order to ascertain the exact cost of hammering the stone by the foot, that the committee might be enabled at a subsequent day on making a contract for the hammering in that way, to satisfy the persons who are disposed to undertake the work, the precise cost it had been to dress the stones by measurement.—On the 20th of October, a contract was made with a person fully competent, in every respect, to fulfil his engagements, to quarry and hammer a sufficient quantity of stones to raise the monument to the thirty-fourth course, (including those already prepared.) This gentleman commenced his labors as soon as the agreement was concluded, and has prosecuted the work to the satisfaction of the superintendant and the committee.

A contract has also been made with a person to transport the stones from the quarry to the monument, and more than three hundred tons have been delivered on the hill near the monument, mostly of the largest block that will be required in completing the [illegible] of the thirty-four courses above referred to.

The whole number of feet of stone hammered since the 17th of June, are about 7981. The amount of money drawn from the treasury, and paid on account of the work, is $4379 50; of this sum, a large proportion has been expended for repairing buildings and roads, for lumber, fuel, steel and tools, for transportation of stones, for superintendant's salary, and for making preliminary arrangements for carrying on the work to the best advantages. The work has progressed thus far to the entire satisfaction of the committee, and they take great pleasure in stating, that they know of no impediment to prevent the workmen from commencing to lay the stones on the monument, as early the ensuing spring as the weather will permit.

The committee congratulate their associates on the flattering prospect before them. Although the amount of subscriptions actually paid in is insufficient to complete the monument, yet they will not allow themselves to doubt, that, when the building shall be recommenced, a generous and patriotic people will furnish ample means to raise that beautiful column to its intended elevation. A year or two more of perseverance, they believe, will crown their efforts with complete success, and enable this Association to claim and enjoy the honor of accomplishing a work, which will transmit its name and its enterprise to the latest posterity.

AN APPEAL TO THE PUBLIC IN BEHALF OF SEAMEN.

At the request of the Managers of the "Port Society of the City of Boston and its vicinity," a meeting of merchants and others friendly to the objects of the Society, was held on the 29th ult. when the subscribers were appointed a committee to address the Public in relation to the Seamen's Church, under the care of the Rev. E. T. Taylor.

Then follows a brief account of what has been done, from 1827 to the recent completion of the House of Worship, which together with the land cost $24,000.

Of the good effects that have already resulted from what has been done, we can speak with confidence. The pursuits in which some of us are engaged afford frequent and favorable opportunities for observing the conduct of seamen, and comparing it at the present time with what it was a few years ago, and we do not hesitate to say that there is a decided improvement, which is made evident by a more orderly behaviour on shore—a general attendance at Public Worship on the Sabbath—a readiness and punctuality in rendering themselves on ship board at the commencement of a voyage, and a greater willingness to submit to wholesome discipline and the legitimate authority of their officers in the course of it. The efforts of Mr Taylor have been particularly successful in aiding the holy cause of "Temperance Reform," by influencing many seamen to abstain, in whole or in part, from the use of intoxicating liquors on shore, and reconciling them to the custom (now become almost a general one in this port) of sending ships to sea without any ardent spirits on board.

Further remarks follow on the improvement already effected in the characters of Seamen.

The debt of the society now amounts to about $12,000—which sum it is proposed to raise by subscription. If this can be done, and the debt cleared off, we have good reason to believe, that the society will go on and flourish without farther pecuniary aid. The annual rents of the basement story amount to about $600, and during the past year nearly $1300 was collected from those who attend public worship, most of which was received in such small sums as leaves no doubt but it was contributed by those for whom the church is particularly designed, thus affording (to use the appropriate language of the Secretary in his annual report) "the beautiful and quite "uncommon sight of one charitable institution maintained mainly by the free-will offerings of the very "class that it is meant to serve."

All are in some degree indebted for their comforts and enjoyments to the labors of seamen, and their improvement is an object deserving serious attention if considered merely as a matter of interest; but the Philanthropist and Christian will be influenced by higher and better motives to make an effort to rescue them from the state of moral degradation in which they have so long been left. We believe that this church—devoted principally to their use—will prove to be one of the best means for the attainment of this object, and we earnestly recommend it to the patronage of our liberal and benevolent fellow citizens, in the hope that its worthy Pastor may be encouraged to go on, and persevere in imparting moral and religious instruction in the plain, but forcible language of *truth*, free from doctrinal subtleties and sectarian peculiarities.

William Sturgis, Samuel Dorr, William Appleton, Samuel Cabot, George Bond. Thomas B. Curtis.

Boston, Jan. 3, 1835.

At the same meeting the following gentlemen were appointed a Committee to raise the necessary funds, and subscriptions will be received by either of them:—Francis J. Oliver, Benj. Rich, Simon E. Greene, Thomas B. Curtis, Samuel Torrey, Henry F. Baker, Samuel Lawrence, William Lawrence, Benj. T. Reed, Jonas B. Brown, Thomas Gray, Nathaniel H. Emmons, Francis O. Watts, Stephen Fairbanks, Benj. Seaver, Nathl. A. Barrett, Wm. J. Loring.

FOREIGN.

London papers of the evening of December 15th, and Liverpool of the 17th, have been received. We copy the following Summary from the Boston Daily Advertiser.

England.—The new British Ministry was formed on the 15th of December.

From the London Globe, Dec. 15—Evening.

THE NEW BRITISH MINISTRY.—The following is a correct list of the New Cabinet Ministers appointed at the Council held this afternoon at St. James's Palace:

Sir R. Peel, First Lord of the Treasury and Chancellor of the Exchequer.
Lord Lyndhurst, Lord Chancellor.
Duke of Wellington, Foreign Secretary.
Lord Wharncliffe, Privy Seal.
Earl of Aberdeen, First Lord of the Admiralty.
Lord Rossly, President of the Council.
Mr Goulburn, Secretary of the Home Department.
Mr Herries, Secretary of War.
Sir Henry Hardinge, Secretary for Ireland.
Sir G. Murry, Master of Ordnance.
Mr E. Baring, President of the Board of Trade.
Sir E. Knatchbull, Paymaster of the Forces.
Lord Eilenborough, President of the Board of Control.

The above form the Cabinet.

The Secretaryship for the Colonies and the Chancellorship for the Duchy of Lancaster, are not yet filled up.

The following appointments have been made:
Sir J. Scarlett, Chief Baron of the Exchequer.
Sir E. Sugden, Chancellor of Ireland.
Lord Jersey, Lord Chamberlain.

Parliament was to be farther prorogued from the 18th of December to the 15th of January. Nothing was known of an intended dissolution, though the opinion is expressed in the London papers that it will take place. Public meetings had been very generally held, and a strong feeling of dissatisfaction at the change of ministry had been widely exhibited: but no acts of violence had been committed. Lord Stanley had refused to act in concert with the New Ministry.

The Bishop of Winchester, together with several magistrates and clergymen, has been indicted for an assault upon Rev. Cornelius Griffin, at a public meeting.

Rev. Edward Irving, died on the 6th of Dec. at Glasgow.

It is stated in the Ghent papers, that the princess Victoria of England is to become the bride of William Alexander Constantine, second son of the prince of Orange.

France.—The advices from France are as late as the evening of December 13th. Nothing had then transpired on the subject of the American treaty. M. de Broglie had been appointed ambassador at the Court of St. James. The Chamber of Deputies, after an adjournment of a few days, had resumed its sittings on the 13th.

Spain.—Nothing decisive had occurred in the seat of war in Spain. Gen. Mina appeared to be preparing to act with unusual vigor against the Carlists. On the 7th of December, Don Carlos was at Escura.

Constantinople.—Accounts from Constantinople of Nov. 11th, announces, that a new insurrection against Ibrahim Pacha has broken out in Syria, but its character and extent are not stated.

THIRD ANNUAL MEETING.

The third Annual Meeting of the New England Anti-slavery Society will be held at Julien Hall on Wednesday evening January 21st, at 7 o'clock. The Report of the Board will be presented, and addresses made by George Thompson Esq., Rev. A. A. Phelps, Rev. C. P. Grosvenor, Amasa Walker, Esq. and others. Music by the colored Juvenile Choir, under the direction of Miss Paul. Collection at the close as usual.

B. C. BACON, *Secretary.*

Boston, Jan. 17.

The subscriber acknowledges the receipt of twenty dollars from ladies in Rev. Mr Conant's Society, Leominster, for the use of students in the Theological School.

H. WARE Jr.

Cambridge, Jan. 12, 1835.

MARRIAGES.

In this city, by Rev. Mr Greenwood, Mr J. B. Joy ts Miss E. M. White.

In Mansfield, Mr Otis L. Allen, of Lowell, merchant, to Miss Charlotte Bates.

In Plymouth, Dr Winslow Warren, to Miss Margaret, daughter of Dr Z. Bartlett.

In Charlestown, Mr Charles B. Fessenden to Miss Susan E. Skinner.

In Salem, Mr Josiah Maxfield to Miss Sarah Stone.

In Fredericksburg, Samuel J. Hitchcock, Esq. professor of Law at Yale College, Conn. to Mrs Narcissa P. Whittemore.

DEATHS.

In this city, Mrs Jane, wife of Mr Gabriel H. Thompson, 50.

9th inst. Mrs Mary, widow of the late Wm Lovering, Esq. 77.

Mrs Martha Allen, wife of Samuel R. Allen, of this city.

On Sunday morning, Nehemiah, youngest child of widow Susanna B. Coys, 16 months.

In Lexington, Mr Jonas Lawrence, 65.

In Medfield, Henry Fitch Sanders, aged 31, only son of Rev. Daniel C. Sanders, D. D. after a severe sickness of five years duration, and the seventh of his children deceased.

In Sherburne 5th inst. Mrs Mary Fay, Widow of the late Dr. Jonathan Fay 77.

In Hallowell, Mrs Sarah Vaughan wife of Benjamin Vaughan Esq; Clarissa Augusta Nourse, wife of Dr Nourse.

At Jamaica Plain, Roxbury, Miss Elizabeth, daughter of the late Gen Isaac S. Gardner, 35.

In Groton, Mr William Austin, Jr. of Charlestown, 23, a graduate of Harvard University, of the class of 1831.

BIBLE—COIT'S ARRANGEMENT.

JUST received at the Boston Bookstore, by James Munroe & Co No. 134 Washington street, The Holy Bible, containing the Old and New Testament: translated out of the Original Tongues, and with the former Translations diligently compared and revised, by the command of King James I. Arranged in Paragraphs and Parallelisms, with Philosophical and explanatory Annotations, by T. W. Coit, D. D. Rector of Christ Church, Cambridge. jan 17

SEPHORA; a Hebrew Tale, descriptive of the Country of Palestine, and of the Manners and Customs of the Ancient Israelites. Abridged and corrected from the London edition, By Rev. Thaddeus Mason Harris, D. D.

Just published and for sale, by RUSSELL, ODIORNE & Co. 121 Washington street. jan 17

LIBERAL PREACHER FOR DECEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for Dec. 1834, containing two Sermons by Rev. Moses G. Thomas, Concord, N. H. "Associations awakened by the Lord's Table"—and "We cannot be converted till we will."

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

NEW BOOKS,
JUST PUBLISHED BY
JOHN ALLEN & CO.
(*Corner of Washington and School streets, up stairs,*)
and for sale at all the Bookstores.

LEISURE HOURS. 1 vol. 12mo. Edited by an Association of Gentlemen.

This work consists of Tales and Essays selected from various English publications, which have either never been published in this country, or have had but a very limited circulation here. It is intended to be, as its name implies, a useful and entertaining companion for LEISURE HOURS,—a book which may enliven the family circle, when assembled upon a winter's evening around the social hearth,—which may accompany the reader while travelling by land or water, in stage-coaches or in steam-boats,—which may go with him when he flies from the heat, and noise, and dust of the city, to the pure air, and refreshing shade, and quiet enjoyments of the country,—which may cheer him in hours of languor and sickness,—and which may profitably fill up those vacant hours in the life of a student, or man of business, when the mind, exhausted by its efforts, seeks, in amusement, for the restoration of its wonted powers. If it shall be found to contribute to these purposes,—if, while it amuses, it shall sometimes instruct by the pictures of life which it exhibits,—if, by the elegance of its style, and the purity of its sentiments, it shall serve to improve the literary or moral taste of our countrymen, we shall deem the time and labor which we have devoted to its preparation well bestowed.

ADAM, THE GARDENER. By CHARLES COWDEN CLARKE. 1 vol. 18mo. First American Edition, Revised by the Editors of the American Popular Library.

In selecting the following work as the first in a series to be devoted to the amusement and instruction of the young, we were influenced partly by the intrinsic interest and importance of the subject, and partly by the lively and graphic style in which it is here presented.

Gardening is an employment most happily adapted to occupy the hours devoted to recreation, and especially the leisure hours of those whose days are spent in sedentary pursuits. It invites to the study of natural history, with almost every department of which it holds an intimate relation. In the young it inspires a taste for quiet and rational pleasures, and an attachment to all the elegant arts of polished life.

SABBATH-DAY BOOK. FOR BOYS AND GIRLS. By the Editors of the Am. Popular Library.

The design of this work is to furnish interesting and useful reading for children on the Sabbath day; it comprises familiar directions in regard to the manner in which the day should be observed, illustrations of the various moral and religious duties of children, practical expositions of scripture, with directions for studying it, and narratives and descriptions calculated to interest the youthful mind, and promote its spiritual improvement.

The work consists in part of original matter, and in part of selections from such writings as are adapted to the purpose in view. In these selections, care has been taken to draw from such sources as are not generally accessible to children, so that the whole volume will be in most cases new; and the Editors hope that it may render some aid at least to parents in their efforts to exert a proper influence over their children, and to find suitable and interesting employment for them on the sacred day.

WEEK-DAY BOOK. FOR BOYS AND GIRLS. 1 vol. 18mo. By the Editors of the Popular Library.

An inspection of the Table of Contents will convey to the reader a correct idea of the nature and design of this work. Most of the articles are original; and those which are selected have not been, so far as is known to the Editors, published before in this country. Like the other work under a similar title, "THE SABBATH-DAY BOOK, FOR BOYS AND GIRLS," which it is intended to accompany, it is designed to interest and entertain the youthful reader, and, at the same time, to give him substantial instruction in respect to his daily duties.

THE FAMILY STORY BOOK. Compiled by the Editors of the Popular Library. 2 vols. 18mo.

The object of this compilation is to present to the youthful reader a collection of moral stories of standard excellence, partly original, and partly selected from various writers who have turned their attention to this method of interesting and benefiting the young. The Editors have taken special pains to secure a useful moral tendency for the work, in all the selections they have made. Tales of fiction highly wrought and falsely colored, exciting a feverish interest by exhibiting romantic and unnatural views of human life, are all excluded. The stories presented to the reader here are true to nature, and true in the sentiments, and in the habits of thinking and feeling which they inculcate, and must exert, it is believed, a powerful and a happy influence upon the intellectual and moral habits of the young.

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

CHRISTMAS AND NEW YEAR PRESENTS.

BENJ. H. GREEN Bookseller 124 Washington st. has in press, to be published season for Christmas and New Year.

"Reflections in Retirement" by the Author of *Pious Thoughts*.

Among the many interesting subjects will be found "An Address to the Children of Sabbath Schools"—Reflections on the closing of the old, and opening of the new year.

On hand

A few Copies of *Pious Thoughts*, also a great variety of beautiful Books, for Children and others suitable for the approaching season. 3t dec 20

BOSTON BOOKSTORE.

JAMES MUNROE, & Co., Booksellers to the University in Cambridge, respectfully announce that they have established a branch of their business in the city, and have tken the stand long known as the Boston Bookstore, No. 134 Washington Street, formerly occupied by Cummings and Hilliard, and recently by Russell, Odiorne & Co. By this arrangement it is hoped that the convenience of their customers may be better served, both those in Cambridge, and those residing in the city and at a distance, through the increased facility which will thus be afforded for the execution of orders.

Boston Nov, 22, 1834.

JUST published, The Childhood of Jesus. A Gift from a Pastor, to the Children of his Flock. Second Edition, at 80 cents the dozen.

The Unitarian for December 1834.

In Press and shortly to be published, the Life of Rev. George Crabbe, L. L. B. by his son, Rev George Crabbe, A. M.

JAMES MUNROE, & Co. Boston Bookstore No. 134 Washington street. dec 27

NORTH AMERICAN REVIEW.

THIS Day Published by CHARLES BOWEN, the NORTH AMERICAN REVIEW, No. LXXXVI, for January.

CONTENTS

Petrarch.
Poisoning.
Execution of an Italian at Canton.
Life of Black Hawk.
Memoir of Dr Godman.
Bancroft's History of the United States.
Rae's Political Economy.
Sheridan Knowles.
Life and Correspondence of Hannah More.
Character of Jefferson.
Calavar. jan 1

BIBLE COMPANION, NEW EDITION.

BIBLE COMPANION, designed for the Assistance of Bible Classes, &c.

Revised by Stephen H. Tyng, D. D. With Engravings. Received by

RUSSELL, ODIORNE & Co.
dec 13 121 Washington street.

CHRISTIAN EXAMINER.

AT 141 Washington street, the Christian Examiner for January, is Just published, by Charles Bowen. Jan. 3

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

HYMN.

Great God, to thee, in awe, I bow;
Father, Jehovah, King of kings!
In mercy view the vot'ry now,
Who to thine altar incense brings.

Not holocaust of bread and wine,
Nor guiltless blood of victims slain,
Such as of yore defiled thy shrine
On Carmel's mount, or Judah's plain;

Not these I bring to thee, all-wise,
Paternal, merciful and mild;
But sweeter far than sacrifice,—
The incense of a contrite child.

Amendment's vow,—repentance' tear,
Presumption humbled in the dust;
These to thine altar, Lord, I rear,
With fervent prayer and filial trust.

Like mariner without a chart,
'Mid seas of doubt and death I roam;
O God! the light of faith impart,
To guide the darkened wanderer home!

J. H. H.

BIOGRAPHICAL.

HANNAH MORE.

[From the Memoirs of her Life and Correspondence.]

Her love of her country, and her love of her species, were without any alloy of party feelings or prejudices. To her sound and correct understanding, liberty presented itself as including among its essential constituents loyalty, allegiance, security and duty. Patriotism, in this view of it, should be placed in the front of her character, since it really took the lead of every other *temporal* object. All the powers of her mind were devoted to the solid improvement of society. Her aims were all practical; and it would be difficult, perhaps impossible, to name a writer who has laid before the public so copious a variety of original thoughts and reasonings, without any admixture of speculation or hypothesis. To keep within this tangible barrier, without contracting the range of her imagination, or denying to truth any advantage to which it is fairly entitled, of illustration or entertainment, is a secret in the art of composition with which few, if any, have been so well acquainted. Her indefatigable pen was ever at work; kept in motion by a principle of incessant activity, never to stop but with her pulse; never to need the refreshment of change; and never to be weary in well-doing. Thus to do good and to distribute was no less the work of her head than of her hand, and the rich and the great were among the objects of her charity. The specific relief of which they stood in need she was ever forward to supply; and as she had passed so many of her earliest years among them, she knew well their wants, and how to administer to them. She was a woman of business in all the concerns of humanity, refined or common, special or general, and had a sort of righteous cunning in dealing with different cases; exposing without irritating, reproving without discouraging, probing without wounding; always placing duty upon its right motives, and showing the perversity of error by bringing it into close comparison with the loveliest forms of truth and godliness.

It was the privilege of her intellect to work successfully in the face of forbidding circumstances—such as in ordinary cases repress vigor and slacken perseverance. In her early life, her powers of conversation led her into varied society, and principally into those assemblies where intellect is in the breath, and expires in evanescent displays, multiplying its ephemeral products to flutter and expire; where a mind capable of things of lasting effect and extensive benefit often lays out all its strength in thoughts that do but gild the fugitive hour, and fade from the memory like the phantoms of a summer's cloud. Those who move amid such fascinations are seldom extensive contributors to the treasury of human knowledge. It was therefore the more remarkable that Hannah More, during this part of her life, was actually acumulating, projecting, and acomplishing beneficial schemes and purposes; and as some rivers are said to pass through large receptacles of waters without intermixture in their passage, and to roll onwards in their own course till their destination is completed; in some such manner did this single-minded woman travel through this gay medium without disturbance or diversion, till in no long time she gained a clear and uninterrupted current, dispensing beauty and fertility throughout her beneficent progress.

* * * * * * * *

She was always opposed in youth and in age to whatever in sentiment or practice carried the mind to a distance from the soberness of self-distrust, and the light and leading of Scripture. With the artillery of her plain truths and oracular common sense she shook the arsenal of folly, and excited in the ranks of fashion, if not consternation, at least some of the sensations which belong to the shame of merited exposure.—That wisdom was hers which uttereth her voice in the streets—that crieth at the gates, and at the entrance of the city. It was her privilege in an extraordinary manner to compel attention. The harp and viol, the wheel and the forge were still, for an internal at least, to listen to the voice of this charmer, charming so wisely. Her hints, her admonitions, and her remonstrances found their way every where, even where sprightlier moralists had been denied access. And all this was done without lowering the quality of religion, or disguising its interdicts with any arts of pleasing or adventitious aids. Her moral writings, containing nothing but the pure epithets of the gospel, without anecdote, or ridicule, or satire, or any other superadded attraction but those of good composition and beautiful illustration, showed her to be in possession of the secret of gaining readers without cost or sacrifice on the side of humanity, or any breach of the law of kindness.

On questions of party politics she wrote and conversed but little, deeming them to be no proper part of a woman's province; but as far as she allowed herself to take a side on political questions, she was thoroughly loyal and monarchical—of such principles as would have proclaimed her a staunch whig after the fashion of Lord Somers in his day. * * *

On her religious opinions much need not be said. She was too pious to be a professed theologian, and too much in earnest for curious criticism or speculative discussion. To make a right explanation of religious truth,—to bring it home to the conscience,—and to be conformed to its precepts,—was, she thought, our immediate concern with revelation, as soon as its greatest doctrines of redemption and grace were vitally apprehended. Having once received and understood the message in its awful import, instead of first considering how best to obey its commandments, and respond to its invitations, to begin ingenious examination of its formal contents, the manner of its promulgation, its phraseology, its partial obscurities, was, she thought, to mistake the design of the embassy, and the predicament in which it placed us. After saying this, it is almost needless to say that she was adverse to theological disputation.—Wrapping herself up in simple and humble belief, she went out to meet the accidents and storms of life with a composure of mind, and a pious fortitude, which made her walk as instructive as her writings.

In treating of these subjects, in her books and her letters, her views appear to have been remarkably plain and practical. She knew that it was the first business of an author to get readers and she saw that others obtained them by striking out new and adventurous paths of research or conjectures; but her mind was so determined towards what was useful, solid and saving upon this great topic, that, trite as was the theme of practical piety, she could not forbear again treading where so many footsteps had been that scarcely a spot of freshness or floridity remained. But as her light tread proceeded along this beaten path, a new life of green and gay variety sprung up beneath her; surprising the senses with new colors and new odours, from products bursting into being in quick and endless succession. Her powers were inexhaustible. Again and again she recurred to the same subject, and still varying the dress of her thought where thought was repeated, she cheated the light-minded into reading her again and again, and still again and again the pious fraud succeeded. Had she lived the life of a patriarch, it seems as if every year of that life would have been marked with some fresh expansion of Christian verity and duty.

So close was the connexion between faith and practice, doctrine and duty, in the religion of Mrs Moore, that many years ago she drew upon herself some strong animadversions from a pious dignitary of our church, who charged her before the public with advancing opinions upon this subject of dangerous consequence. Mrs Moore had said that the apostolic writers after having explained the doctrines of Christianity, proceeded "to exhibit all the duties which grow out of them as the natural and necessary production of such a living root." Great fault was found with her use of the term "necessary," as implying, that when once the doctrines of Christianity are assented to every thing necessary to salvation so inevitably follows as to render the moral exertion superfluous, whereas the passage was obviously susceptible of a logical or practical exposition (as was ably shown by Mr Knox, her zealous and effectual vindicator) according as it is understood to imply, that the doctrines and duties of the Christian system are so intimately connected as to make it impossible, on rational grounds, to admit the truth of the doctrines and deny the exigency of the duties; or that whenever the doctrines are established as practical principle existing in the heart as a living root, they must necessarily prepare the heart of the person who has embraced them for every thing that is just and true, honest and pure, lovely and of good report. There is not the remotest intimation of any such necessity as supersedes exertion, but a clear assertion of a strong consequence which facilitates and secures performance by a strict moral necessity.

If Mrs More's religion was moral, her morality was altogether religious. She knew of no worth in human actions but as they belonged to faith; which in her view was of such large dimensions as to encompass the motive and the object of whatever was good in conduct. As far as inferences may be drawn from her writings and her conversation of the quality of her religion, it altogether excluded a speculative faith. It might be consistent with her avowed opinions to suppose a speculative belief, but not to hold the possibility of a speculative faith. According to her view of the subject, Scriptural faith was essentially practical. It was with her the root and principle of spiritual life, the very door through which sanctification enters into the soul's recesses, to consecrate its strength, spiritualize its affections, and determine its will.

It was this decided and prominent part of her character and mental constitution, which specifically distinguished her among Christians. A peculiar soundness of sentiment domesticated and tempered all her reasonings and opinions, without subduing their natural and free-born energy. There is a greatness which owes its effect in part to the sacrifice of symmetry; genius is aggrandized by its eccentricities; learning claims many privileges for itself, and wit often acknowledges none in others; the details of duties and reciprocities are not seldom trampled upon by those to whom the world's flattery concedes the charter of despising ordinary things; but Hannah More, caressed by princes and nobles, the delight of intellectual society, the centre round which so many luminaries revolved, having her name echoed from shore to shore through the civilized world, was yet a plain, home-bred, practical and true-hearted woman, who managed so as to live through a life of unusual length that while one half of her contemporaries were drawing largely from her stores of instruction and entertainment, the other half knew her only by the solace imparted by her labors of love. While she was employed in the daily office of cherishing virtue, advocating merit, animating dilligence, and clearing the road to happiness, she stood at the gate of mercy an humble supplicant for grace and forgiveness, and rested the success of all her endeavors on their conformity to the will of Heaven.

She was a person to live with, to converse with, and to pray with. Her powers were capable of dilating or contracting their dimensions as occasion required. Every one found it easy to deal with her in a commerce of benevolence. Her genius invited a near approach, It was great and commanding, but it was lovely and kind. Genius, in general, requires to be placed at a certain distance to produce its effect. The equilibrium of the mind is often disturbed by it,—its stability shaken, and its moral texture dissolved; and often out of this elementary disorder, forms and combinations arise which the mastery of genius moulds and disposes at will. It claims our homage and visits as a conqueror, to whom belongs the tribute of suit and service. But to domicile and diet with genius is for the most part an unenviable lot. Its hearth and home are not usually the scene of comfort. In Mrs More the colors of character were so blended, that all was consistency, and quiet, and pleasantness around her. Her wit was entirely subordinate to her good nature, and her great qualities did homage to her little graces. Her companions were sheltered from her brilliance by the shade of her humilty.

MISCELLANEOUS.

TRIBUTE TO NEW ENGLAND.

A correspondent of a Southern paper speaks in the following terms of the Public School system of New England:

The school houses of New England have been called the fortresses of New England. You see them in the country every two miles or less, on almost every important road—and every body knows, or ought to know, that New England is cut up with roads—half roads—I was going to say. These Free Schools, where the poor are educated at the expense of the rich, I verily believe, give that peculiarity of which I have spoken, to the whole Yankee nation. They arouse and stimulate whatever of intellect there is in man. They foster enterprise and emulation. They educate to a certain extent all the people. Hence, New England men have the benefit that education always gives—that ardent thirst for knowledge and for intellectual and moral achievement. They aim high and reach high. Work they must, or starve; for the soil is not the bountiful giver of the fruits of a soil under a Southern sun,—the climate is cold—the summers are short—and then comes growling November, and fiercely raging winter, with its ice and storms, so that one man then eats up from October to May, what may be gathered the rest of the time. Thus necessity demands the exercise of every faculty, and the free schools teach all how to use them to the best advantage.

"In the large towns and cities every thing is done that can be done to stimulate and arouse the boy. The most perfect equality exists in all the schools. The poorest boy in the free school feels as high and as proud as the son of the richest. "You do not mean," said Gov. Barbour, of Virginia, after visiting the superb free school of Boston, which he admired very much, "that these schools are *free!*" "Indeed I do," said the school committee man. "You remember the boy that got the medal in the class we have just examined, and the boy that lost it! The first is the son of that wood-sawyer there, pointing to a man who was sawing wood in the street, and the second is the son of John Quincy Adams, the President of the United States." The Virginian stared in astonishment at a spectacle like this, and no longer wondered at the prosperity of New England."

COST OF RUM AND TOBACCO.

"*Will you please to buy me a pair of shoes to go to the Sabbath school?*" said a bright looking little girl to her father. The father took a shilling from his pocket, and, showing it to the child, answered, "*that is all the money I have in the world!*" When I get money enough, my dear, I will buy a pair."

He sat awhile puffing his cigar, and then calling to a little ragged, barefooted boy, told him to take the money and go to the shop, and get some rum and a little piece of tobacco. The mother cast at him a look of reproach, not unmingled with sorrow, and the little girl sprang from her chair; "O father, I thought you were going to save that to buy my shoes. I will bring you a tumbler of water, and mother says that is what God made for us to drink." "Your mother is always filling your head with her notions," said her father, pushing the child from him. John soon returned with the tobacco and rum, and Mr —— took a glass, before setting down to their coarse and scanty dinner. He diluted a small portion, and presented it to the lips of the babe. The mother uttered "don't Mr ——" in a low voice, as if fearful the older children would observe, and turned the child away. Mr—— threw the contents of the tumbler on the well-scoured floor, muttering at the same time, something about her foolish whims; and then added in a louder voice, "I see how it is; the children will be taught to despise me, in my own house."

"No, husband," said the wife mildly; "they will always be taught by me, to love and respect you; but I know, were you to reflect a moment, you would be loath to create in your children an appetite for rum. Let us say no more at present; I know you regret as much as I do the dangerous habit you have acquired, and I trust you will yet have resolution to leave it off." Mr —— looked round on his neat but ill-furnished dwelling, and a tear started in his eye, as he looked at his pale, delicate wife.

"Hannah," said he, "you were never born to live in such a house."

"I don't mind privations myself, husband; but for your sake, and the children's, I could wish we were differently situated. Our poverty now prevents our associating with a class in which I know you are qualified to shine, and in which," she added with a smile, "such habits are less common. Yes, and these unfortunate habits serve to keep us where we are. Will you pardon me, husband, if I give you an evidence of it? You know we have none of us been able to attend meeting this summer, for the want of suitable clothing. For the last two months, I have made a minute of the money John has carried to purchase spirit and tobacco. You would hardly have believed it, but it amounts to more than sufficient to purchase little Jane a bonnet, and a pair of shoes, and me a comfortable gown."

"And you, Hannah, have been suffering for the comforts of life, that I might indulge these destructive habits. How could you be so cheerful and patient, all the time?" The wife burst into tears.

Mr —— knew the character of his wife too well, to suppose she desired any humiliating confessions or promises on his part. He said nothing of his future conduct; but he silently resolved, and that resolve was forever kept, that he would tamper no more with these pernicious stimulants. Theirs is now a lovely family, inhabiting a neat, tastefully-furnished dwelling, which he has purchased by his industry and frugality, and they are surrounded by all the comforts and little elegancies of life. Mr —— is now as much respected for his temperance, integrity, and sound understanding, as his wife is for her goodness, benevolence and piety.

THE POET ROGERS.—The biographer of Rogers the Poet, observes of him:—"No one has ever been able to reproach him with the abandonment of a single principle with which he originally set out in life." This is no praise. It is equivalent to a confession that he has either not had sense to detect the errors of youth or the candor to correct them.

MASON AND DIXON'S LINE.—Whenever the rights, interests, or duties of the Northern and Southern states respectively, are in question, reference is commonly made to "Mason and Dixon's Line."—This boundary is so termed from the names—Charles Mason and Jeremiah Dixon—of the two gentlemen who were appointed to run unfinished lines in 1761, between Pennsylvania and Maryland, on the territories subjected to the heir of Penn and Lord Baltimore. A temporary line had been run in 1739, but had not given satisfaction to the disputing parties, although it resulted from an agreement in 1739 between themselves. A decree had been made in 1682 by King James, delineating the boundaries between the lands given by charter to the first Lord Baltimore, and those adjudged to his majesty (afterwards to William Penn) which divided the tract of land between Delaware Bay and the eastern sea on one side, and the Chesapeake Bay on the other, by a line equally intersecting it, drawn from Cape Henlopen to the 4th degree of North latitude. A decree in chancery rendered the King's decree imperative. But the situation of Henlopen became long a subject of serious, protracted, and expensive litigation, particularly after the death of Penn, in 1718, and of Lord Baltimore in 1714; till John and Richard and Thomas Penn (who had become the sole proprietors of the American possessions of their father William) and Cecilius Lord Baltimore (grandson of Charles, and great grandson of Cecilius, the original patentee) entered into an agreement on the 10th of May, 1722. To this agreement a chart was appended, which ascertained the site of Cape Henlopen, and delineated a division by an east and west line, running westward from that Cape to the exact middle of the peninsula. Lord Baltimore became dissatisfied with this agreement, and he endeavored to invalidate it. Chancery suits, kingly decrees, and proprietary arrangements followed, which eventually produced the appointment of commissioners to run the "temporary line." This was effected in 1739. But the cause in chancery being decided in 1759, new commissioners were appointed, who could not, however, agree, and the question remained open till 1761, when the line was run by Messrs Mason and Dixon.—*Salem Gazette.*

PETERS'S HILL.—On the margin of Wenham Pond, and near the main road leading to Newburyport, stands a conical eminence, bearing the name of Peters's Hill, or Peters's Pulpit. It derives its name from the circumstance that the Rev. Hugh Peters, third Pastor of the First Church in Salem, once preached on its summit to a large collection of people, from John iii. 23, "In Enon near Salim, because there was much water there." The appositeness of this text will be perceived, when we learn that the district in which the rise of ground stands was originally called Enon.

The character of Mr Peters, as an eloquent, zealous and liberal Divine,—a courageous statesman and patriot,—a wise and energetic citizen, and benevolent man, is happily portrayed by Mr Upham in his "Century Lecture." He remarks that this hill "will ever be regarded as a classical and consecrated spot. But we fear, unless steps be taken to prevent, it will in a few years be numbered among the things *that have been.* Depredations have already commenced. Its gravel is freely used to improve the road passing near its base. Will not the friends of religious toleration, do something to rescue it from utter demolition? Might not the spot be purchased, fenced in, and beautified with an appropriate monument?—*Salem Observer.*

PETER PINDAR.—Thomas Paine once asserted in the presence of Peter, that the minority, in all deliberative bodies, ought at all times to govern the majority. Peter smiled. 'You grant me, that the proportion of men of sense to the ignorant is no more than twenty or at most thirty, to a hundred; consequently, the majority of mankind are prone to error; and if we would act rightly, we ought to be guided by the sense of the minority.

Peter, who had listened with great seeming attention, now mildly replied, 'I will not say but your arguments are cogent, though not entirely convincing.—As it is rather a subject out of my line, I will not attempt to argue the point, but merely hold the negative of your proposition, and leave it to the good company which is right.' 'Agreed,' said Paine, who saw himself surrounded by his admirers. 'Well gentlemen,' said Peter, with all the gravity of a Speaker of the House of Commons, 'you that are of opinion that the minority in all deliberative bodies, ought in all cases to govern the majority, please to rise in the affirmative." Paine immediately rose himself, and as he had foreseen, the company all rose in his favor. 'Then I rise in the negative,' cried Peter, 'I am the wise minority, who ought, in all cases, to govern your ignorant majority; and consequently upon your own principles, I carry the vote; let it be recorded.'

This unexpected manœuvre raised a hearty laugh, Paine retired from the presence of triumphant wit, mortified with being foiled by his own weapons.—*Vermont Free Press.*

VALUE OF TIME.—It is said that a man who had accustomed himself to seize a pen whenever his wife was putting on her shawl and bonnet to walk, found, before he suspected such a result, that he had written a tolerable book. Wonders may thus be accomplished by all in their stray moments, would they but improve them. I would not prevent people from reflection, from resting, or enjoying themselves; but the worst of it is, many waste large portions of their lives without doing any of these. Circumstances favor persons thus bent on rational employment. Instead of idling away a half hour before dinner or some appointment, if they take up a book or a pen, or undertake to do any little duty which demands their attention, they find often the time which they might have frittered away, much longer than they anticipated. Many a friend might be secured or obliged by a letter written at these intervals, by those who profess to have "no time." We all have "time," more or less, which might be devoted to the performance of neglected duties.—*N. Y. Mirror.*

DRESS IN THE DAYS OF CHARLES II.—Evelyn describes the extravagant dress of the court gentry in the days of the "merry monarch," in the following terms: "I met a fine thing in Westminster Hall, that had as much ribbon about him as would have plundered six shops and set up twenty pedlars: a frigate newly rigged kept not half such a clatter in a storm as this puppet's streamers did, when the wind was in his shrouds." The ladies of those days wore very long trains; and there is an anecdote of one of them, who, being forbidden by court etiquette to bring her train bearers into the Queen's presence, had her train made long enough to reach into the ante chamber,

THE NEW-ENGLAND MAGAZINE.

ON the 8th of January, 1835, will commence its eighth volume. This periodical has now been published for three years and a half, with a reputation and patronage increasing till it is sufficient to insure its permanent success. With the November number it passed into the hands of new proprietors, who have also become proprietors of the UNITED STATES MAGAZINE, and propose to conduct the united work on the plan of the most popular English Magazines. It is the intention of the editors to devote the New England Magazine, as far as possible, to the immediately exciting topics of the day; and to make it essentially an AMERICAN periodical.

I. Under the title of ORIGINAL PAPERS, it will contain articles on the most prominent subjects of domestic politics, advocating in the fullest extent the great principles which have made the name of WHIG synonymous with that of the advocate of free opinions and equal rights; Sketches of travel and adventures at home and abroad; views of foreign and domestic literature; Personal reminiscences of distinguished men and remarkable events; Poetical sketches, essays, tales, and miscellaneous articles.

II. A Monthly Commentary on the most important topics of the time.

III. Notices of New Publications.

IV. Historical Record—devoted to the politics and statistics of the States and the Union.

V. Memoirs of eminent individuals, lately deceased.

VI. Foreign Intelligence.

VI. Literary Intelligence.

CONDITIONS.

The numbers will average eighty pages each, delivered punctually on the first of every month, at $5 per annum, payable on the delivery of the 4th number.

JAMES MUNROE & CO. Publishers.

☞ E. R. BROADERS, 127 Washington-st. General Agent for the Magazine, to whom Orders and all Communications are to be addressed; and by whom subscriptions will be received.

The circulation of the N. E. Magazine renders it a desirable medium for advertizing; a sheet of eight pages will be devoted to this purpose in each number. Advertisement to be left with E. R. BROADERS, as above directed. istJl. dec 20.

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND consists of a course of mental and written exercises, embracing sufficient theory and practice of Arithmetic for all the purposes of common business.

PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full developement of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

BOSTON, Nov. 10, 1834.

Messrs. Russell, Odiorne & Co.—I have carefully examined the third part of the North American Arithmetic, by Mr. Emerson; and am so well satisfied it is the best treatise on the subject, with which I am acquainted, that I have determined to introduce it as a text-book into my school.

Very respectfully, &c. yours, E. BAILEY,
(Principal of the Young Ladies' High School, Boston.)

WILLIAMS' COLLEGE, Oct. 2, 1832.

To Mr. Frederick Emerson, Sir—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far.—It unites simplicity with fulness, and will thus be sure to interest the beginner, whilst it furnishes at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
[Professor of Mathematics and Natural Philosophy in Williamstown College.]

BURLINGTON, Feb. 15, 1833.

[*Conclusion of a letter to the Author.*] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts,] without feeling vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed I do not know any one particular, in which, for the use of very young pupils, they could be improved.

Yours respectfully,
JAMES DEAN,
[Professor of Mathematics and Natural Philosophy in the University of Vermont.]

CAMBRIDGE, Oct. 31, 1834.

To the Publishers of Emerson's Arithmetic—*Gentlemen*,—I have examined the third part of Mr. Emerson's Arithmetic, with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanatians, combined with its happy adaptation to the purposes of practical business are its great recommendations. I hope it will soon be introduced into all our schools and take place of the ill-digested Treatises, to which our instructors have been compelled to resort. Respectfully,

BENJAMIN PEIRCE,
[Professor of Mathematics and Natural Philosophy, Harvard University.]

From the Boston Public School Masters, in the Department of Writing and Arithmetic.

We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, (Parts First, Second, and Third) is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly we have petitioned for the adoption of this work in the Public Schools.

P. Mackintosh, Jr. — Abel Wheeler
James Robinson — J. Fairbank
Otis Pierce — J. P. Lathrop.
Levi Conant.

City of Boston.

At a Meeting of the School Committee, Nov. 18 1834.

Ordered, That Emerson's North American Arithmetic, Second and Third Parts, be substituted in the Writing Schools, for Colburn's First Lessons and Sequel.*

Ordered, That the Arithmetics now in use be permitted to their present owners; but that whenever a scholar shall have occasion to purchase a new one the North American Arithmetic shall be required.

ATTEST, S. F. M'CLEARY, Sec'ry.

*The First part was already adopted by a previou order. nov 28.

FOREIGN REVIEWS.

REPUBLICATION of the Edinburgh, Quarterly, Foreign Quarterly, and Westminster Reviews.

The numbers of each work will be printed separately, on good paper, and with a new type, and will form an exact copy of the European editions.

Price for the whole series comprising the regular numbers of each of the four Quarterlys $8,00 per annum.

To those who take less than the whole, the terms will be as follows:—

For three of them $7, per annum.
For two of them 5, per annum.
For one of them 3, per annum.

The cost of these works when imported is $32.

No 5 of these series containing the Westminster for July is Just published—No. 6 will contain the Edinburgh for October, and will be ready in a few days.

E. R. BROADERS, Publisher 127 Washington st. (up stairs.) dec 27

BULFINCH'S POEMS.

CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

To be sold at 121 Washington street, and at the various book stores. nov 1

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO, School Book Publishers, Boston Bookstore, 121 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England; among which are

READING. Emerson's First, Second, and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, 21000 copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania, and all the Public Schools in Philadelphia.

ARITHMETIC. Emerson's Second and Third Part of the North American Arithmetic, now too extensively known and used in all parts of the United States to require comment.

GEOGRAPHY. Blake's New Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

HISTORY. Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the Book.

ASTRONOMY. Wilkins's and Wilbur's Astronomy.

DRAWING. Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin. Gile's First Book in Latin; Gould's Latin Grammar, Ovid, Horace and Virgil; Jacob's Latin Reader, Parts 1 and 2; Anthon's Sallust; Folsom's Livy and Cicero; Leverett's Latin Tutor; Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

FRENCH. Surault's Rowbotham's French Grammar (now used in Harvard University; Surault's French Exercises; Boyer's and Nugent's French Dictionary.

Also a large number of Elementary Works, in the Italian, Spanish, and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books, will be supplied on the most favorable terms. They are respectfully invited to call before leaving the city.

RUSSELL, ODIORNE & CO.
aug 30 School Book Publishers.

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three germanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

School Committees, Instructers and Teachers supplied with them on favorable terms, by

RUSSELL, ODIORNE & CO.
oct 4 School Book Publishers, Boston.

ROBINSON'S Harmony of the Gospels, in Greek, with Newcome's Notes. By E. Robinson D. D.
Also, Stuart's Grammar of the New Testament Dialect.
Just received by RUSSELL, ODIORNE & CO.
sept 20

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen.

Aug. 5.

WORKS OF RAMMOHUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

DABNEY'S HYMNS.

THE Cambridge Selection of Hymns and Psalms, for sale at a very reduced price, by
sept 20 RUSSELL, ODIORNE & CO

MISS MARTINEAU'S WORKS.

ALL the writings of *this* celebrated Lady, as far they have been published in this country, comprising her Devotional Exercises, Illustrations of Political Economy, Poor Laws, &c., for sale by the subscribers at the lowest prices.
Sept. 27 RUSSELL, ODIORNE & CO.

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen, 141 Washington street, the Philosophy of Man's Spiritual Nature in regard to the Foundations of Faith. By James Walker. 1st Series, No. 87. dec 6

FOR sale at this Office, a first rate Washington Press, Medium size.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 134 Washington Street, Boston.
SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months; or *Two Dollars and Fifty Cents*, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.